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Zion's Herald.

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[EDITORIAL.]

The wheat anarchists who came to grief by the Chicago crash will probably never learn nor teach any effective lesson by their own ruin. Gamblers learn nothing by experience. That which happened to lose—it will be the turn for the next to win; and to successfully "corner" a staple is to make a fortune at a stroke and hide a multitude of sins beneath the reputation of supreme "smartness." No thought is given to the principles involved, or to the disturbance of legitimate trade, or to the multitude of victims who are carried under by the transaction. To be utterly selfish and unscrupulous are prime qualities in those who aspire to control these trade Monte Carlos. It seems a pity that legislation cannot be framed so as to suppress this mania for speculation, at least in food products. It seems a greater pity that sober mercantile firms cannot borrow the tactics of these gambling manipulators so far, at least, as to combine to fight by every proper means this deadly evil, and restore to business its old-time morality and honor.

One of the pins that pricked the bubble was the discovery that the syndicate did not own all the wheat after all. They controlled the visible supply in elevators and warehouses, but they had not calculated aright on what the farmers were holding back. When the price was forced up, these private supplies were thrown upon the market, and helped to break it. Of course the farmers "made" by the rise. Evidently bread will be cheap during the coming year. The country at large is to be congratulated upon this fact; and also upon the prospect of abundant crops, especially of wheat and cotton, and upon the signs of continued prosperity. Since the expansion of the pigiron product began, a year and a half ago, "good times" has been the watchword. Exports have advanced; railroad extension has never before been conducted on so gigantic a scale; and, as a natural result, wages have gone up. From 1882 to 1885, according to Bradstreet's, there was a general decline in the rate of wages, averaging from 10 to 15 per cent. Since 1886 that loss has ceased, the standard has been recovered, and the number of industrial employees has increased 400,000 since 1885. We shall have reason for a hearty, national thanksgiving in the fall, if this prosperity continues.

As we go to press the stately ceremonies of Queen Victoria's jubilee celebration are in progress in London. The streets along the appointed route are lined with curious and excited spectators. The venerable Abbey is crowded with royal celebrities and distinguished visitors from every part of the world. The highest ecclesiastical dignitaries of the Anglican Church are in attendance. The royal trumpeters will sound the customary fanfare as the procession reaches the door. The national anthem will be played on the organ. Handel's Processional March will welcome the Queen, crowned and robed—the last to enter. Then responses, the Prince Consort's version of the Te Deum, the appointed prayers, the singing of the 96th Psalm, the Scripture reading (1 Pet. 2: 6-18), Dr. Briggs's new Jubilee Anthem, possibly a brief address, the benediction by the prime minister—the prescribed order, which will be carried out, if God will. Then the Queen will lead the returning procession to the state luncheon at Buckingham Palace, and the great pageant of the day will be ended. Will England ever see another of the same character?

The Interstate Commission has published its ruling on the famous long and short haul clause—a bewildering and unsatisfactory document containing more than 15,000 words. Not much that is practical can be obtained from it except that "the carrier must judge for himself." . . . What are the substantially similar circumstances and conditions which preclude the special rate? "The tribunal will only judge after the carrier has acted, and then only for the purpose of determining whether its action constitutes a violation of law." Railroad managers, however, are informed that they may charge more for the short than the long haul where they have to compete with carriers not subject to the act—such as certain steamboat lines and foreign railroads. The trouble is, doubtless, in the infirmity of the law itself. To expect Congressmen to extemporize an instrument which shall take cognizance of the whole schedule of railroad abuses, and meet the infinite number of special cases that require rectifying, is to expect an impossibility. Such legislation is necessarily of slow growth. The new

act is an essay in the right direction, but it cannot be otherwise than tentative. With the light which the experience of the Commission will be able to throw upon it, its defects may be corrected and new provisions added at the next meeting of Congress.

ECHOES FROM THE BACCALAUREATES.

Sunday, June 12, was Baccalaureate Sunday at many of the colleges and seminaries throughout the country. We offer our readers a paragraph or two from some of the most notable and interesting of these:—

At Andover, Prof. Egbert C. Smyth was the preacher. He took for his text John 16: 8-10—the revelation of righteousness in the person of Christ. The sermon was reported in full in the columns of the *Advertiser* of June 13. We regret that we have space for only a brief extract.

We are impressed in Jesus' teaching with the perfect purity and clarity of His moral reason. There are no clouds in His horizon, no mists in His sight. He never speaks vaguely. The progress of the ages discloses no imperfection in His precepts. The truth in His words is the deeper truth of a perfect life, a life from God and in God.

A life, from God and in God. It is the name of God of heaven, that there is a God, and that He is the God of men, and that He is the God of the universe. The proximity of a speaking God makes it holy. It is in our neighborhood, as it was in that of Moses. Let me specify:

Holy ground in our life is found in holiness. I mean those whom God has ordained to be types of His holiness. Every officer of State, every employer, every venerable man, and especially every parent, is a type of God. The Word of God teaches us that in these, as superior to us, is represented the majesty and authority of God. The independence that would make light of these relations is not liberty, but license. When we come to the matters of old age and parentage, the divine will must be clear. The prominent vice of social life in America is the want of subjection of children to their parents. I have seen a merchant order his father, who was his clerk, to go upstairs and bring down a parcel for him. I have known a mother put away in a garret closet like a chest or trunk, so as to leave more room for the young people in the choice stores.

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glad recognition of the supremacy of God and His law of liberty over all. To preach this and to promote this are the mission of all recipients of the higher, broader culture of our time. They are appointed to be the leaders of the people toward this kingdom of righteousness, of truth, of liberty, of God. The whole trend of scientific exploration and discovery, especially during the last hundred years, has been to fulfill the Divine promise to man interpreted in the command, "Have dominion over the earth." The true end of natural science is to give the soul mastery over the body; the spiritual supremacy over the physical and the material. The whole progress in government has been toward man's mastery over himself, toward the supremacy of conscience in the individual and so toward self-government. The problems of American life cannot be solved by the employment of Old World methods, by a resort to the constant of the army. The army and police are necessary only because something of the kingdom of the devil is left in society, but in the perfected kingdom of God, the ideal of Isaiah will be realized, and "out of Zion shall go forth the law." Then we shall have a social and industrial organization to do by the law for the all, what the individual cannot do so well for himself.

Our religious institutions are yielding to the atmospheric influence of the age. The church is becoming a church not of creed, but of God and humanity. In America, above all other lands, are the forces at work. In this process the men and women of culture are commissioned to be the leaders. To them America looks to be the architects of the "Republic of God." The age needs leaders who have faith to see and live in the presence of the eternal and invisible. Only a living faith in a living God, as the Lover and Redeemer of mankind, can give the impulse, the hope, the courage, the spiritual perception, without which no man can be a true leader in science, in politics, in industry, in education, in religion, or in the work of establishing the Republic of God in the earth.

At West Point, June 11, Gen. Sherman supplemented the graduating address of Rev. Dr. J. W. Brown as follows:—

When I was in active command of the army I came here every two or four years to see to it that I was not too far from the source of the light I have been to with you again on this glorious summer day. Advice is the cheapest thing going. General Merritt thinks probably that you have had enough while under his care, but I want to give you just a little more. There is something of the humorous in seeing sixty-four young men going out into the world, thinking that they know all things. Glorious confidence! Magnificent innocence! But I would not dispel it if I could. Enthusiasm is a great thing. I don't want to take the starch out of you. I want each of you to be every inch a soldier. Let your enthusiasm grow with your growth and with the strength of your strength.

I always approach West Point with fear—fear that some of these professors will say: "Mr. Sherman, go to the board and demonstrate that theorem." But there are many lessons taught here of which the world hears nothing. "Erect! Silence." These are the lessons that are never taught in our universities. When the students of New York's greatest college interrupt their speakers on their greatest anniversary with shouts and catcalls, I think there is room for the lessons which the corporal teaches the young West Pointers at the Academy.

Our Government is now founded upon a bed of adamant. Follow its flag wherever it may lead you—lawfully—even to the death. The task of protecting it is now passing from the old to the young. Life to us old fellows is but a span. To you it is a long succession of glorious days like this. May it realize all its promises!

Before presenting the diplomas General Sherman said:—

Everything that I have come from my training here. I'll tell you how it came. When I was graduated here, I made up my mind that I'd be the best second lieutenant in the army. I struggled through and when a vacancy occurred I got it. My policy always was to make every man think that he was taking particular care of him. Depend on the private soldier. Let him speak for you, rather than try to get outdone to do it. Look out for the soldier, and he will see that your name never suffers by his default. This, with your academy training and hard work, will bring any man to the front.

My hearers, I have given you a plain application of the words of the text. My desire is to awaken in your minds a strong and permanent conviction that it is neither philosophy nor safe to meddle with the instinctive perceptions of the mind; that the being, presence and teaching of God cannot be removed from the soul except by a violence that proves itself, own folly, and that, conversely, it is our duty to our wisdom and our safety, to give heed to the wonders of God's intervention, and to approach His manifestations with reverent awe. Before His judgments, before His representations, and before His holy word, we are to hear the voice, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The same issue of the *Tribune* contains a summary of Dr. Lyman Abbott's sermon at Cornell. He took as his subject "The Duty of the Educated Classes in America," from the text in Matthew 10: 7: "As ye go, preach, saying, the kingdom of heaven is at hand."

The tenth chapter of Matthew was Christ's Baccalaureate sermon to the graduating class of the first Christian college. Like many colleges, until a recent date, it was both college and theological seminary. Its graduates were all ministers, its course was a short one. At the end of a year devoted to personal instruction of His specially chosen pupils, Christ sent them out into the world to preach and to bring about the "Kingdom of God." For the interpretation of this phrase we are not to go back to the old rabbinical writers, nor even to the Old Testament. Great spiritual teachers must use the language of our men, but they always use it with a larger meaning. We must look to the results of their ministry to interpret their words. United Italy is the true interpreter of Savonarola; Protestant Germany of Luther. So Christendom is the true interpreter of Christ's favorite phrase, "Kingdom of God." It is the kingdom of humanity; it is the unity and emancipation of the race; the supremacy of man over nature and over himself, because of the

prophecy was uttered by the command of the Almighty, when the Ptolemies were reigning in Egypt, there came a persecution of the Jews by Antiochus Epiphanes (B. C. 167-63), and a company of Jews took refuge in Egypt; and having obtained permission of Ptolemy Philometer, they formed a settlement, and built a city, and a temple at Tel-el-Yahodeyah on the ruins of what had been an Egyptian town, not far from the apex of the Delta, about twenty-two miles northeast of the city of Cairo. The name just given is comparatively modern, and means the "Mound of the Jews." The city and its inhabitants, as they existed in the early years of the Christian era, have long since disappeared, but Josephus has preserved to us a considerable account of this Jewish colony, its founder, and its great Temple, built in imitation of that temple at Jerusalem in which Jesus Christ worshipped.

The founder of this colony in Egypt was the hereditary high priest, Onias, who had read the prophecy of Isaiah 19: 19: "In that day shall there be an altar to the Lord in the midst of the land of Egypt," and being very desirous to have that prophecy literally fulfilled, he began to build the Temple on the ruins of a previous one, and there he established the worship of Jehovah. For centuries all trace of that city was lost; time and change of dynasty had changed everything there; not even the site was known until nearly half a century ago, when Sir J. Gardiner Wilkinson was making researches in Egypt. He found mounds which he then supposed might represent the city of Onias of the age before Christ. The letter written by Onias to King Ptolemy and Queen Cleopatra, his mother, asking permission to occupy the site and build a temple for the worship of the Lord of Hosts, is preserved in the writings of Josephus. In the account written by that Jewish historian is a detailed description of the Temple, which probably Josephus himself saw; he states that it was built on the ruins of a temple, a form of idolatry which consisted of the worship of cats. As the place was overrun with them, and as they were worshipped, they must have had a good time dwelling there. That city was described as once the capital of the Heliopolitane Nome. Sir Gardiner Wilkinson's identification of the site has now been confirmed in a remarkable manner by members of the Egypt Exploration Fund, as recently as the month of March, 1887. The spade had not been used to ascertain the truth of Sir Gardiner's opinion, but on inquiry being made in the early part of this year, the reply by the village fellahs showed that, about 1870, those native Arabs, who destroy anything for spoil, came upon the remains of a magnificent building which still then had remained for ages undisturbed, and the heart of the Tell. "Alabaster pavements and tanks, broken statues and pedestals, superb painted tiles and porcelains mosaics of birds, beasts, lotus lilies, and royal cartouches inscribed with the names and titles of Rameses III, were turned up, broken, sold and dispersed before any steps could be taken to preserve them." Nothing was left to identify the building; but two black basalt statues of Bast were found by Brughe-Bey, and two fragments of Hebrew inscriptions, one by Professor Sayce of London, the other by Professor Lauzeon of Turin. The ruins were most likely those of the Temple of Bast, restored by Onias for the worship of God. For years the fellahs continued their digging, and lived on the spoils.

In the month of March, 1887, the Egypt Exploration Fund sent Mr. Naville, and Mr. Griffith as assistant, to examine and report on this site. Those gentlemen spent much time in digging trenches, with but little result, until they found portions of monuments which dated back to the thirteenth dynasty of the Pharaohs, including statues of Rameses II and III, Manepthah, and Usertesen, and others of the nineteenth and twentieth dynasty, some of the most powerful kings of Egypt.

The two explorers not being satisfied with finding only bare ruins, sought for the cemetery of the city, and there they soon found the secret of the existence of the city. These funeral mounds extended more than a mile into the desert as it now is, the ground being literally honey-combed with tombs cut in the rocky floor of the desert. There are two villages now existing over these ancient sepulchres, built out of the ruins of the city. The tombs are cut out of the rock, five or six feet square. Steps lead down to the entrance, which was usually closed by a large limestone slab. The tombs contained a sarcophagus, sometimes two, and these much resemble tombs of the early Christian era lately found at Jerusalem, both being probably contemporary. Most of the tombs had been opened and rifled, little of value being left in them. Southwards, the explorers found another vast field of roughly excavated rock tombs, showing inferior work, where the humbler class of the Jews had been laid to rest. Soon, however, the explorers opened a rock chamber in which were remains of bodies and pieces of engraved tablets on which was a record of a son to the memory of his father who had died "consumed by his sufferings." The inscription reads: "If thou wouldst know how great his faith and grace, come hither and ask his son." His

name, and what his trials were, are unknown; but he is thought to have been a Jew of Onia, who suffered persecution under Ptolemy Physcon, the infamous successor of Philometer. Other tombs yielded valuable details. One contained several niches, which had been filled with bodies, the name of each being written in red. Here is "Tryphena, mother;" next "Elras, daughter." Their bones lie undisturbed, as they have been perhaps two thousand years. Each had a brick for a pillow. Next day brought a harvest of epitaphs. One sculptured tomb contained two tablets; the inscriptions are: "The tenth year, the eleventh of Payni, Glaukas, years 61. Good father. Excellent. Farewell." Mikkos, the son of Nathaniel, we, dear to all. Excellent. Farewell. Years 45, the fifteenth year, the fourteenth of Paophi."

Nathaniel might be an expansion of Nathan, or Nathaniel. Another tomb had the name "Barchias, the son of Barchias;" and another "Salamis," both of them purely Hebrew names. Next came an inscription: "Eleazar. Untimely. Excellent. Universally beloved." No historical information has yet been found, and no mention of the name of the city, but it is placed beyond doubt that the cemetery is a Jewish one of the Ptolemaic period, confirming the record of Josephus.

Other portions of the cemetery are evidently of the Roman period, and farther out in the desert. These correspond to the beginning of the Christian era. There are other portions of this extended necropolis in which are found numerous artificial tumuli, yielding interment in isolated mounds, varying from five feet to twelve feet in height, bedded in sand and chips, with low brick wall built to inclose the body, and covered with a rude gable roof, and in these about sixty terra-cotta coffins have been found, resembling the alipier coffins lately found in Chaldean and Babylonian. These coffins are moulded and baked in one piece, with an opening at the head in which the body can be slipped in, and this is closed by a lid resembling the human face, the outside covered with gaudy paintings of Egyptian gods, the whole rudely done. The faces are not Egyptian, nor Jewish, but more of the early Chaldean type, resembling some lately found at Tello. Large food vessels containing vegetable remains are found with the bodies, at the head and foot of each. In a child's grave which had not before been opened, was found a vase with concentric patterns. A bronze cup and rasp have been found, and some arrow-heads of a type not seen before. The heads of the bodies were laid to the west, contrary to our modern custom. These bodies are said by Mr. Naville to belong to the Roman period when the scribes no longer understood the hieroglyphics, and the art of writing was nearly lost. Mr. Griffith, his associate, judging from archaeological evidence, is inclined to fix the date of these coffins at a period long before the Roman occupation. Who shall decide? One thing is certain; the bodies found were living long prior to the Christian era; and here we have tomb inscriptions of a date before the catacombs at Rome. These discoveries are recorded in the *Times* (London) newspaper, April 20, 1887.

The best arrangement possible was made by the managing committee to promote the comfort of the delegates and secure the success of the convention. The labor performed by Mr. Jacobs and his associates was simply prodigious, but it was all a labor of love.

General Fisk acted as temporary chairman, and presided the first day and at intervals afterwards. He is truly a model presiding officer, and if he could marshal an army or division of soldiers as well as he can preside at a public meeting, it is no wonder that he should succeed. The president was Mr. W. Reynolds, a gentleman who has been an indefatigable Sunday-school worker for many years, a grand man, who evidently delights to toil for his Master. It has been my privilege to meet him at several conventions, and at every successive occasion I feel more closely drawn towards him.

The gentlemen who took part in the proceedings were well qualified for their work, and there were but few absentees when their names were called. I think only two from Massachusetts were conspicuous—Rev. Dr. Smith, author of the national hymn, "My country, 'tis of thee," etc. He is a fine old gentleman, who received a grand ovation as he ascended the platform.

The other gentleman from your city was Rev. Dr. Dunning (Congregationalist), who delivered an earnest, practical discourse on "Normal Training." Drs. Hurlbut and Shaffner, of New York, delivered addresses on the same theme, which were of a very high order, and were eminently calculated to be of good service to those engaged in Sabbath-school work. I am of opinion that the session occupied by this trio was the most useful that was held.

Two clergymen from the South won all hearts—Dr. Hoge, from Richmond, Va., and Dr. Wharton, from Alabama. The former spoke largely on "Divine Influence," and the latter on the needs of the South. The illustrations given and the incidents related were of the most impressive kind, while the earnestness and power of the speaker kindled a feeling of enthusiasm in every breast. One day, Rev. Dr. Watson, a colored brother, was introduced. General Fisk related his history from the time when he was a student in Fisk University until he took his degree from the General himself. After receiving a theological training, he has become a minister among his own people in Washington city, where, with his wife, who was at one time one of the famous Jubilee Singers, they are both laboring for the reformation and elevation of the colored race. Dr. Watson spoke well, and was frequently interrupted with rapturous applause. It was a grand sight to see Dr. Hoge grasp the hand of his colored brother at the close of his address, and wish him Godspeed in his work.

The temperance question was often referred to. The delegates who hailed from Iowa, Kansas, and other Western and Southern localities, gave graphic details of what was being done in their respective localities to curb and eventually destroy the liquor traffic. It seemed to be the universal opinion that temperance sentiments should be largely disseminated among the young people and children of our land. Some who spoke on this subject were from the scenes of battle and conflict, and where even blood had been shed, but there was no disposition to haul down the flag and beat a retreat, but rather a noble resolve to fight it out to this life.

Professor Excell had charge of the music and singing, and it could not have been put into better hands. The pieces which were sung as duets and solos were very touching, while the more popular songs in which the audience took part, were of the most thrilling kind. One incident occurred which greatly pleased the Canadian delegation—the sending of a congratulatory resolution to Her Majesty, Queen Victoria, on having attained the jubilee year of her reign. One of them called for the national anthem, which, though the words were not known to many Americans, was sung with a will, and at a succeeding session it was sung still more enthusiastically in connection with the United States national hymn. Such little episodes may seem trivial, but they tend to bind the people of England and America together.

Sunday-schools have become very numerous, and are rapidly increasing, but though there are about nine millions of children in the States and Canada attending them, the number who never attend is immense.

As I returned home I spent a Sabbath in Toronto, and had the pleasure of hearing Bishop Hurst preach at the dedication of a Methodist church which has cost about \$40,000, and will seat about twelve hundred people. Bishop Hurst received a right royal welcome, and all who heard him will be glad to hail his return whenever he may feel able to come this way. His sermon was based on the Saviour's words: "What think ye of Christ?" It was a sermon of the right kind, thoroughly practical, and sound in the theology. The subject of the divinity of Christ and its effects on the believer were treated in a somewhat new and novel form. Some might say it was not a great sermon, though none but a great man could have delivered it. The Bishop preached again in the evening to an immense audience. He also delivered a lecture on Monday evening on the "Reverges of History," which called out a large audience, though a fee of twenty-five cents was charged for admittance. Such visits as those of Bishop Hurst and others to Canada greatly tend to bind the people of the two nations together.

Hampton, Ontario, June 7.

CANADA LETTER.

BY REV. E. BARREAS, M. A.

Your correspondent spent last week in that wonderful city of the West, Chicago. Not having been there for thirty years, there were many objects of interest with which he was much pleased, though in consequence of pressing duties at the International Sunday-school Convention, several places worthy of being visited had to wait for a more convenient season. Of course I visited the Methodist headquarters in Washington Street, and had a friendly chat with Bishop Merrill, Dr. Bolton, Dr. Edwards, and his genial associate, Rev. C. Steward, to whom I was under obligations for escorting me to Evanston and conducting me through the various educational institutions of that celebrated place, and also introducing me to some of the professors. Truly, Evanston is a lovely place, and no Methodist should visit the West without giving it a call. No wonder that an enthusiastic native should designate it—Heavenston. I shall urge Chancellor Nelles to make a pilgrimage thither before the plans of our University are completed for removal to Toronto.

I was drawn to Chicago to attend the International Sunday-school Convention. There was not such a large attendance as I anticipated; still there were more than thirteen hundred delegates, and the attendance of the public included reached four or five thousand. The place of meeting was the Armory on Michigan Avenue, and was well suited for the purpose. The walls were decorated with flags, mottoes, maps, etc., and any amount of bunting, so that the building presented a gay appearance. Every State of the Union and some of the Territories were represented, and most of the Provinces of Canada sent their quota of delegates. The press of Chicago was very enterprising. One journal published the reports almost verbatim, and sold an immense number of copies. One newspaper, we were told, sold eight hundred copies. He was truly an enterprising

The Sunday School.

THIRD QUARTER. LESSON 1.

Sunday, July 3.

Matt. 21: 1-12.

BY REV. W. O. HOLWAY, D. D.

THE INFANT JESUS.

I. Preliminary.

1. GOLDEN TEXT: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21).

2. DATE: B. C. 4.

3. PLACE: Jerusalem and Bethlehem.

4. CONTEMPORARY EVENTS: Rome the ruler of the world; a time of universal peace; Augustus Caesar, emperor; Herod the Great, king of Judaea.

5. ST. MATTHEW'S GOSPEL: Written probably in both the Hebrew (Syro-Chaldaic) and Greek tongues, the Hebrew version about A. D. 37-8, the Greek, about A. D. 60-6. The Hebrew gospel has come down to us. Its author, Matthew, also called Levi, was a Galilean Jew, and a "publican," or collector of customs for the Roman government, at Capernaum. His call by our Lord is mentioned in the ninth chapter of the ninth verse. The object of this Gospel is to prove to the Jews the Messiahship of Jesus. It is written rather than for Gentiles. "This Gospel," says Prof. Gregory, "takes the life of Jesus as it was lived on the earth, and his character as it actually appeared, and places them alongside the life and character of the Messiah as sketched in the prophecy, the historic by the side of the prophetic, that the two may appear in their marvelous unity and in their perfect identity."

HOME READINGS.

Monday. The infant Messiah, Matt. 2: 1-12.
Tuesday. The annunciation to Mary, Luke 1: 26-38.
Wednesday. The birth of Christ, Luke 2: 1-7.
Thursday. The visit of the shepherds, Luke 2: 8-20.
Friday. The meeting in the temple, Luke 2: 22-38.
Saturday. The star of prophecy, Num. 24: 1-15.
Sunday. The wonderful man, Isa. 9: 1-7.

II. Introductory.

Shortly after the birth of our Lord a party of Magians from far-off Persia or Arabia arrived at Jerusalem, and greatly troubled King Herod, and aroused a great excitement in the city, by declaring that they had made their toll-search journey to worship the newborn king of the Jews, whose "star" they had seen in the East. The hoary old despot, hearing of this possible rival to his throne, took crafty means to compass his destruction. He first convened the chief priests and scribes in order to find out his birthplace, and was informed that the Judean Bethlehem was the place predicted in the ancient prophecy. Then he had a private conference with the Magi, learned precisely how long ago the star had appeared, and despatched them to Bethlehem with the injunction to make diligent search for the young child, and to inform him if successful, that he too might "come and worship him!" The wise men set out for Bethlehem, and to their great joy, were guided by the star, which appeared and shone with all its former splendor. Entering the house, they found the mother and the Babe. With profoundest reverence and faith they prostrated themselves in worship before the Holy Child, and offered their gifts of gold, frankincense and myrrh. Their pious purpose accomplished, they would have returned to Jerusalem and made their report to the king; but in the dreams of the night He that never slumbereth nor sleepeth warned them not to communicate their discovery to Herod; and in the morning, when they departed, they turned their camels' heads away from the Holy City, and sought their land "by another way."

III. Expository.

1. When Jesus was born.—The date of his birth was Anno Mundi 4000, or four years before the beginning of the Christian era—1881, instead of 1878, as we say. The visit of the Magi, our lesson records, occurred several weeks after his birth. Bethlehem of Judaea.—For the account of his birth see preceding chapter, 18: 25; Luke 2: 1-20. Bethlehem is one of the oldest towns in Palestine, being mentioned in Genesis, Judges, etc. It was connected with the story of Ruth, and was the birthplace of David; it bore the name of Ephrath, or Ephrath, "the fruitful." It is situated about six miles south of Jerusalem, and its name means "house of bread." The Vulgate (the Latin translation of the Scriptures) was prepared here by Jerome, in the fifth century after Christ. Herod the king—son of the Idumean Asadaph; reigned the Great; became governor of Judaea at the age of fifteen, and was crowned king of Judaea by the Roman Senate in B. C. 40; reigned thirty-seven years; rebuilt the Temple, but was cruel and inhuman in character; had ten wives and many children; killed three of the latter and one of his wives; died at the age of seventy. Wise men.—The Magi, the cultured, priestly class among the Persians and Medes, students in astrology and the natural sciences. Tradition makes them three kings—Caspian, Melchior, and Balthazar. The word here rendered "wise men" is derived from the Hebrew "magian," and is derived from the Hebrew "mag," the capital, and therefore the most likely place to find him whom they sought.

2. Where is he?—They voice, in this question, the expectation, prevalent at this period throughout the world, of him who was to be born in Suetonia, Virgil, Tacitus, and other writers, that a great and mighty prince was about to be born in the East, and that he would deliver his people from the captivity, carried with them the hope and promise of their race—the Star that should rise out of Jacob, the Messiah who should usher in a golden kingdom. See (R. V., "saw") His star "probably not a miraculous star lighted for their guidance, nor a meteor, nor comet; but that radiant of the constellation of the planets Jupiter and Saturn (in the year of Rome 747) which the famous astronomer Ptolemy traced out and announced. It first appeared April 20 of that year. The Magi, to whom Ptolemy's conjecture, saw this conjunction first, and regarded it as the verification of what they expected. If, then, they started at Jerusalem, they would have seen the conjunction of these planets September 29.

and it they left Jerusalem at night to go to Bethlehem, a third conjunction, which happened Dec. 5, would appear right before them "one and a half hours east of the meridian at sunset." In the spring of 748 another conjunction occurred, in the spring of the planet Mars. Come to worship Him.—The Magians were monotheists, like the Jews, and never worshipped idols; they worshiped fire, or light, as the best symbol of God. In this case they took their long journey, and brought their choice gifts, to honor a Being whom they felt would be something more than a king of the Jews.

3. Troubled.—very naturally, for his throne would probably be in danger from this child who was born to the kingdom. He himself was a foreigner, and according to Josephus the Pharisees had predicted the loss of the sceptre to the Herodian family. All Jerusalem.—The whole city would share in the excitement which the arrival of the Magi, and their quest, would cause.

4. Priest.—heads of the twenty-four courses; and probably the ex-high priests also, many of whom had been put into office and dismissed again by the Romans. Scribes.—Scripture copyists, and therefore learned in the law. Says Whiston: "They were the same as the lawyers. A select number of the scribes, as well as of the Pharisees, was associated with the high priests to constitute the Sanhedrin, or supreme legislative body of the Jewish nation." Demanded of them, etc.—He had a cruel, crafty purpose in making this demand.

5. They said unto him.—apparently without hesitation or uncertainty. Prophet.—Micah 5: 1, 2.

6. The quotation is made from the Septuagint, which differs in some respects from the Hebrew version. Prince.—thousands or heads of thousands. Governor.—or shepherd; the word includes the ideas of ruling and feeding.

7. Privily.—privately. He conceals his evil purpose under an apparent sympathy with the purpose for which the Magi came. Inquired diligently (R. V., "discussed them carefully")—learned exactly, or particularly. He wanted to know how old the child was.

8. The king tries to use these wise men as detectives. He utters here what Dr. Schaaf calls "a lie diplomatic, based on the truth."

9. Lo, the star!—the sudden reappearance in conjunction for the third time in that year. "Being near the zenith, it would seem to go before them on their way. Supposing, then, the standing of the star to mean its reaching its zenith, there would be about sufficient time to reach Bethlehem, for the calculations show that the planets were at the zenith one and a half hours after sunset on the night of Dec. 5" (Schaaf).

10. Rejoiced, etc.—literally, "rejoiced exceedingly a great joy." Their faith was again blessed by a visible assurance and confirmation. "Then shall ye know if ye follow on to know the Lord."

11. Come into the house.—The Holy Family were probably no longer domiciled in the stable. At least twelve days are supposed to have elapsed between the birth of Jesus and the visit of the Magi. Better accommodations had doubtless been found, before this, for the mother and the Child. The "forty days of purification" would detain Mary for quite a period in Bethlehem. Mary, his mother.—Joseph was either absent, or else, not being the father, is not mentioned. Worshipped Him.—Dr. Frank ("Christ in Literature") thus comments: "Three acts are here—falling down, worshipping, offering; the first, the worship of the body; the second, of the soul; the third, of our goods. With these three—our bodies, our souls, our goods—we are to worship Him. Without them, all worship is but a lame and maimed sacrifice, useless to men to give, nor for Christ to receive." Treasures.—caskets, or cofferets. Gifts.—defined here, and such as would be offered only to royalty. Frankincense—a yellowish-brown vegetable resin, highly prized, of bitter taste but fragrant when burned, and used for incense. Myrrh—an aromatic gum, the product of a thorn bush, used in making ointments, and for fumigation. From the town of Smyrna took its name. Says Upham ("Wise Men," etc.): "Setting forth greater truths than they knew, they offered to the Son of Man and the Son of God, myrrh, hinting at the resurrection of the dead; the royal gold; and frankincense that breathes prayer—myrrh to a mortal, gold to a king, frankincense to God."

The Holy Family were thus providentially supplied with means for the journey to Egypt, and for the purification of Mary. Strangers from a distance made them the instruments of providing for the poor King of the Jews; the promised Messiah supported in his poverty by heaven (Schaaf).

12. Dream.—Both the dream and the star were peculiarly adapted to guide and warn these Christian sages. They harmonized perfectly with the setting of truth; (3) the dream, how safe the Child is under the Divine supervision. Herod did not see the wise men again. They obeyed the warning given in the dream, and left Jerusalem out of their course in their journey homeward.

In this lesson we have "types of four classes of men which exist still, namely, (1) those who earnestly seek the truth; (2) those who rest in the setting of truth; (3) those who are faithfully alert at the truth; (4) those who are affectionate guardians of the truth. The Magi represent the first, the scribes and Pharisees the second, Herod the third and Joseph and Mary the fourth (D. Thomas).

IV. Illustrative.

1. THE GUIDING STAR.

The burning star had caught a sign upon the brow of night; And with their eyes they sought to see its shine Over all the morning light; A stranger with his step of fire Upon the starry way; And with their hearts they sought to see its shine Over all the blaze of day; But keeping still his flashing eye Unshut, amid the sunlight sky!

You heralded heaven's sudden light; And with their hearts they sought to see its shine Over all the blaze of day; But keeping still his flashing eye Unshut, amid the sunlight sky!

Oh! He whose name was first on high, In lowliest life he shone; And He whose star is in the sky Has but a orb on earth; And they, the Wise, have trod the wild, To gaze upon a little child.

(T. K. Hervey.)

2. PROPHECIES.—But the clearest of all these prophecies was one by Zoroaster. The Nestorians say that Zoroaster was a disciple of Jeremiah, and taught of him to his disciples. As their tradition is remarkably corroborated by Abulpharagius, I will quote his language: "Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing, even at noonday, with undiminished lustre. 'You, my sons,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star, follow it; wherever it leads you, and adore the mys-terious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens.'" (Memoir of Mrs. Judith S. Grant, quoted by Pelouzet.)

RELIGIOUS SUMMARY.

GENERAL METHODIST.

—The average salary in the Southwest Kansas Conference is \$762.

—There have been \$426 subscribed for the Bishop Simpson memorial window in City Road Chapel, London, Eng.

—The Wesleyan membership in England stands at 412,311—a decrease of 63 on last year.

—There are two Chinese Methodist Sunday-schools in New York City.

—Grant Memorial University of Tennessee has conferred the degree of Doctor of Philosophy on Rev. T. B. Neely, D. D., formerly of Philadelphia, but now of Pottsville, Pa.

—Rev. Myron White, for forty-five years a useful and honored member of Troy Conference, died at his residence near Keeseville, N. Y., June 2.

—Miss Marcella Marvin, daughter of the late Bishop E. M. Marvin, has accepted the position of matron in the mission school at Piracaba, Brazil, and expects to sail in July. One of Bishop Granbery's daughters is also at work in that field.

—During the last year there has been a net gain of 339 members in the churches of the Irish Wesleyan Conference. During the year 412 members died, 488 emigrated and 844 "ceased to be members" by not attending the weekly class-meetings.

—Mrs. Sarah Ann Ridgely, a sister of Chief Justice J. P. Cuyler, of Delaware, died recently at Dover, Del., May 31, of catarrhal pneumonia, aged 82 years. The deceased was noted for her attention to Sunday-school work, and had managed the M. E. Sunday-school of Dover for the past forty years.

—Rev. Samuel Lynch, a superannuated member of the Central Ohio Conference, died at Cincinnati, O., May 31, of catarrhal pneumonia. He was about 80 years old.

—Rev. H. G. Appenzeller, of the Methodist Episcopal Mission, left Seoul on April 13 to go into the "North country." He is the first Protestant missionary to visit this part of Korea.

—The census report of British Wesleyan Methodism, published only a few weeks ago, shows the total membership of that church to be 412,287—a net decrease of 71 from last year. The London Methodist Times says that, notwithstanding this decrease, "Wesleyan Methodism is today a more healthy and hopeful condition than for many years past." It attributes the decrease to the great increase in the Salvation Army, many of whose adherents are really Methodists.

—On the eve of his departure to his native land, Rev. John Ker, D. D., of the Irish Methodist Conference, was presented by a number of his Irish friends, resident in New York City and Brooklyn, an American carriage, of great strength and beauty, specially built for him by one of our best-known manufacturers.

—The managers of the Methodist Episcopal Orphanage, Philadelphia, expect to break ground soon for a new building on the farm owned by them, to take the place of the present quarters, which have proved insufficient. There will be no large alterations in the building, with the necessary offices, and around this will be grouped cottages for the children's accommodation. There are now fifty children in the orphanage, and in the new quarters there will be room for two hundred. The new building is to be of stone, and will cost about \$60,000. Colonel Joseph M. Bennett, the owner of the Driving Park, has given to the orphanage a large tract of land, and there is a large fund on hand for the beginning of the work.

—The Christian Advocate says: "At La Salle, N. Y., the board of stewards is composed entirely of women. The sisters have done everything but preach. They have led class, superintended the Sunday-school, and taken charge of the prayer-meetings in the absence of the pastor. The pastor has a good salary, parsonage, and liberal donations; and a correspondent informs us that the best of all is, that this board of female stewards always pays what it promises the pastor. All that they have done according to the above, is in harmony with the Discipline. They are indeed 'Deaconesses.'"

—In less than two years of Missionary W. F. Oldham's life in Singapore, he has organized a self-supporting church of forty members, has built a beautiful house of worship in a central location, and has erected within a few feet of the church a large school and parsonage building. He has a fine Chinese boarding and day school, erected at a cost of \$4,000, with money subscribed by Chinese merchants of Singapore, who wished Mr. Oldham to teach their boys, and built the house for this purpose.

—Letters directed to the committee from Bishop Taylor, dated Monrovia, Feb. 11, and Cape Palmas, Liberia, April 1, call for all of his consecrated missionaries to leave New York October 1, this year, for Liberia. We extract the following paragraphs from Bishop Taylor's communication to the Christian Witness:—

"We enter into articles of agreement with the kings and chiefs of each tribe we visit. They are, 1. To 'cut and burn bush,' to plant and attend first crop of all varieties of food for the mission; 2. To give us a good site for building, and all the land the mission may require for farming and grazing purposes. 3. To cut and carry the wood, build cook-house, school-house, and a mission house. I agree to provide the teachers and preachers, and all else which may be required to put the work on a self-supporting basis. We set out with a plan, and have no doubt that the natives will fulfill their engagements. We must depend on missionaries at home to supply these fields. The houses which will be erected will be conducive to health, and on my plan will cost \$200 each. As far as possible we will use the labor of the natives at the station. The man should be a minister, or a competent candidate for the ministry.

"If you will send us men and women of good constitution, and of good common sense, who will take nine hours for sleep every night, and one day per week for Sabbath rest, I think for \$50 per head we would be perfectly safe to insure their lives for ten years, for \$500 payment, for every one who might die in that time. I do not propose a life insurance; the Lord will attend to that; but wish to give an idea of the healthfulness of a country where there are no drug-stores and no M. D.'s. Here is health for all who will conform to the essential conditions and laws of health."

FOREIGN.

—Rev. Dr. Bryan, formerly of New York, has the largest congregation of any preacher in Melbourne, Australia.

—Within a few weeks the Japanese Minister of Education has offered to find positions, with good salaries, in the schools of Tokio for twenty competent Christian teachers, their work to begin next September.

—An English exchange says: "Canon Gregory, at a recent meeting of the English Church Union, exposed a horrible scandal. A friend of his had occupied a prebendal stall which brought him in \$10,000 a year for sixty years. In return for this he had to preach two sermons a year—a task which was done for him by a minor canon for a guinea a sermon!"

—In 1839 there were no convents or monasteries in England. There are now 413 of the former and 224 of the latter.

—Mr. John T. Napier, who was for nearly seven years on the editorial staff of the *Sunday School Times*, died at Rothsay, Scotland, April 29. Though less than thirty years old, he was a scholar of rare attainments.

—Canon Wilberforce has refused to take any remuneration for his temperance lectures.

In Hamilton, Toronto, and Montreal, the Temperance Alliance decided to take a silver collection at each meeting and present the proceeds as a contribution towards the removal of the debt on his church in England.

—Lord Selborne says he has not seen any estimate of the annual value of glebe lands in England which exceeds \$2,000,000. A return just presented to Parliament shows that there are 659,548 acres of glebe land, and that its gross rental is \$4,541,405.

—The Irish Presbyterian General Assembly is to discuss the question whether it will employ evangelists in the foreign field other than regular ordained missionaries. The Oxford students and Glasgow men who have recently given themselves to foreign missions, have indicated a decided current of popular feeling, and have produced a general tendency in that direction.

—Among the clergymen still in office who took orders before his majesty ascended the throne, may be mentioned the following: Canon Harvey, of Gloucester, formerly rector of Hoxsey (ordained in 1821); Dean Elliot, of Bristol, and Lord Saye and Sele, Archbishop of Hereford (1822); Bishop Phillips, of Worcester (1831); and Bishop Claughton, of St. Albans (1834).

—A new Jewish synagogue on the corner of Lexington Avenue and Seventy-second Street, New York City, was dedicated on May 22. It was erected by the congregation of Beth Israel, Bikur Cholim, at a cost of over \$100,000.

—Bishop Harbo, of Niobrara, has confirmed 1,300 Indians during his episcopate.

—The American Board has sent out over 1,900 missionaries.

—Rev. W. W. Everts, Jr., of Philadelphia, has accepted a call to the First Baptist Church, Haverhill, Mass., at the same time declining a call to Malden at a larger salary.

—The evangelizing work begun among the Chicago churches by Mr. Moody, is to be kept up during the summer by Major Whittle.

—As many as twenty Congregational churches have been organized within two years in Southern California, and a marked revival spirit prevailed during the past winter.

—Seven young men were graduated from Mr. Moody's School for Christian Workers at Springfield, Mass. All of them have been offered positions as secretaries of Young Men's Christian Associations.

—Over a hundred and seventy thousand of the 930,500 communicant members in regular connection with the Lutheran Church in the United States are found in the State of Pennsylvania.

—The Protestant Episcopal Convention of the Diocese of Eastern Maryland, elected Rev. Dr. Lindsey of Georgetown, District of Columbia, Bishop of the diocese. He declined, and Rev. Dr. W. F. Adams, of Vicksburg, Miss., the seventh man chosen to fill the vacancy, was elected and has accepted.

—Rev. Erasmus Blakeley, pastor of the Second Congregational church of Fair Haven, Conn., has been elected president of Atlanta University, Georgia.

—It is significant to note that the 20,000 estimated membership of the Unitarian body in the United States remains the same as it was four years ago, while the 36,238 of the Baptists of that date have fallen to 35,550.

—Mr. William Rankin, for many years treasurer of the Presbyterian Board of Foreign Missions, has tendered his resignation, to take effect not later than November 1.

—The Independent Presbyterian Church in Savannah, Ga., has just commemorated the sixtieth anniversary of the dedication of its noble church edifice with a historical discourse by Pastor Leonard Woolsey Bacon. The building was erected by a community of only 7,000 people, at a cost of \$125,000. It is a magnificent structure, and the edifice of to-day were to arise on a million on a single church.

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Zion's Herald.

WEDNESDAY, JUNE 22, 1887.

THE CHAUTAUQUA IDEA.

With the closing of the universities and seminaries there opens upon us a series of schools during the vacation term. The largest, and mother of them all, has been appropriately called the People's College. Certainly, with its fifty or sixty thousand detached students, its thousands gathering around its beautiful seat upon the Lake, which has given to its name, engaging in serious study and enjoying the instructions of the most accomplished teachers on both sides of the Atlantic, with rare appointments and educational appliances, it well merits its title.

It seems almost providential that at just this hour these summer schools, which are a natural evolution of the Sunday-school conventions, should have been instituted. Summer resorts by the sea and among the mountains, growing up at first around our camp-meetings, were taking on a purely recreative character, attended with many perils and an utter loss of all intellectual and moral profit. Suddenly the possibility of turning these long periods, often of three months, to some profit, in no wise detracting from their sanitary benefits, was revealed, and soon we had the announcement of these summer schools all over the land.

Of some of them, such as for the study of the original Bible languages, classical schools, and schools for the study of the modern languages, which are attracting our teachers and pastors, we have feared that they were too exacting in their requirements for the heated term, and especially for those who had been hard at work, intellectually, the rest of the year, and demand a period of almost absolute mental rest or recreation. Probably these schools are more severe in their demands upon the teachers than upon the students, as, in most instances, only one study is pursued, with an abundance of time left for active out-of-door exercise.

But the original Chautauquan institution, and its nearest parallel, at Framingham, will injure no one. Indeed, the most elaborate work of these schools extends throughout the year, and is accomplished in the local circles all over the land. During the weeks of these sessions in their very attractive forest villages, the assemblies have more the appearance of a protracted and jubilant *fete* than a school session. There are, indeed, regular classes and the most accomplished teachers; there are instructive and inspiring lectures upon various branches of science and literature; there are recitations, reviews and examinations; but with all these, there are constant interruptions of varied forms of recreation, music, vocal and instrumental, animated discourses on patriotic and reformatory themes, and pleasant excursions. Something substantial, however, is constantly gained; a taste for study and for improving reading is awakened, and not a few young people have been aroused to take a full college course through the inspiration received in these summer institutes. No small amount of intellectual benefit arises out of the familiar intercourse and society of the leading men of the country and of Europe, who are annually brought to these popular assemblies. The most widely-known clergymen, conspicuous statesmen, men of science with an international reputation, visit with no little interest and wonder these popular schools, and contribute their rare acquisitions as well as their presence to the interest and profit of the occasion. Some

of our leading clergymen have become enthusiastic patrons of the institution, and conduct circles during the year in connection with their churches and neighboring societies.

Perhaps it may not be possible to keep up the interest for a long succession of years; but the benefit already accomplished can never be lost. Tens of thousands have already enlarged the compass of their knowledge to a marked degree, and have acquired a taste for improving reading and study which will add to their resources for happiness and usefulness a hundred-fold. Indeed, these institutions have already produced a perceptible effect upon the free public libraries of the country. The demand for fictitious reading has been decreased, and the call for scientific, historical and descriptive works, with illustrations of art, has been greatly increased. Our eminent Sunday-school secretary, Dr. Vincent, had already acquired an enviable reputation on both sides of the Atlantic for the wonderful impulse he had given to the Sunday-school department, and the enriching and broadening of its instructions, but even this has been somewhat overshadowed by the extraordinary interest he has awakened in both Biblical and general study, and the nation-wide inspiration he has given to the community to enter upon regular courses of annual reading and investigation through the Chautauquan movement.

There is every reason to expect a very large and enthusiastic gathering at Framingham the present season. The programme is singularly attractive. The scene itself, with its varied beauties of grove, of lovely landscape and lake, is an education. In no pleasanter way, certainly in no more profitably or cheaply secured, can the vacation weeks be passed. We heartily urge our readers, as far as they can, to make it possible to go. To those nearer to Epping, to the Weirs, N. H., or Fryeburg, Me., we advise you to make your arrangements to go to these inviting resorts, and to remain through the services of one or the other of these educational and religious "retreats."

NEW YORK LETTER.

Methodism in New York is bravely struggling to retain its hold on the eastern and southern portion of the city, until free schools, a free press, and a free Gospel have converted the rising generation into average Americans, to whom the Gospel according to Methodism is the most attractive presentation of Christianity. The Lexington Avenue Church has passed into the occupation of the Swedish Methodist Episcopal Church, formerly worshipping on East Eleventh Street, and bids fair to rival sister Methodist organizations in Chicago. Already the pastor, Rev. Mr. Olsen, has received a large increase of members by certificate, and also a number of probationers. More devoted, systematic, and efficient Methodists than the Scandinavians it would be difficult to find in any country. The opening services took place on June 5.

METHODIST CHURCH LAW.

The Legislature, which has lately closed its annual session, declined to repeal the Methodist Church Law, applicable only to the city of New York. A strong minority voted in favor of repeal. Whether further efforts will be made to accomplish that end, remains to be seen. The law itself has received the unanimous endorsement of the Board of Bishops. Things that are good in themselves often have other things objectionable attaching to them. All parties concur in the opinion that church property ought not to be mortgaged to defray current expenses; and yet some of the parties most zealous in the work of repeal are so because they wish to burden the property of which they are trustees with additional incumbrances. Others object to the law on the ground that its enactment was secured by a few worthy persons in their individual capacity; whereas a measure of such importance ought to have received the representative sanction of metropolitan Methodism. Others add the objection that the four lay members of the advisory board are elected by the clergy composing the two New York Conferences, and that—although unintentionally—the rights of the laity are practically ignored. The friends of the law are willing that it should be amended, but not repealed; its opponents demand repeal first, and couple with the demand an assurance that after repeal they are willing to unite in the procurement of a law that shall meet ecclesiastical necessities, and at the same time be truly representative of lay rights and interests. Ideals and principles, in which are the potentialities of peace or strife, prosperity or adversity, are increasingly characteristic of the age, and profoundly move society. The right way of doing the right thing is always a desideratum.

SEVENTEENTH STREET CHURCH.

Whether the church in East Seventeenth Street will be able to maintain a corporate existence, even with the fostering aid of the City Church Extension and Missionary Society, has been problematic for some time. The erection of St. Paul's Church in its near neighborhood drew off many of its wealthiest families; the inpouring of large foreign elements drove others into more desirable localities; the enormous wealth of the Protestant Episcopalians was and is freely used to spiritually fertilize that section of the city, and

naturally attracts multitudes who delight in such waters. Churches, like the smitten "Britannic," always carry some passengers who jump for the boats the moment any misfortune occurs. Clear, cool, resourceful heads, stout hearts and ready, available hands are always in the minority. The genius of hope, courage, and command must assume direction, or wreck is the inevitable result. The New York East Conference is fortunate in the possession of at least one man, Rev. A. C. Morehouse, whose chief mission in life—to the worldly eye, at least—is the salvation of endangered churches. Forsyth Street owes its brilliant prospects of future usefulness, if not its very existence, to the indefatigable labors. Seventh Street—his last charge—is scarcely less indebted to him. Some of the qualities of "Phil." Sheridan belong to this quiet, resolute, and consecrated man. That long, discouraging retreat may be exchanged for the confident advance and the brilliant victory, is the prayer of those who watch his movements. Influential friends, fluent of speech and generous in gift, sustain his efforts.

Sunday, May 22, witnessed the reopening services of the church. Thorough repairs of the entire property had been effected, and the Sunday-school rooms remodeled and newly carpeted. In the spirit of John Sobieski, whose "Non nobis, Domine," struck terror into the hearts of the Turks while he inspired his own charging squadrons, Mr. Morehouse and his people assembled "to give God the praise." At 9.30 A. M., the venerable but ever-youthful Mrs. R. Lankford Palmer conducted an old-fashioned love-feast; at 10.30, Dr. Crawford, the newly-appointed superintendent of the Church Extension and City Mission work, preached an appropriate sermon. Over \$1,500 were raised toward defraying the expenses of the church. At 2 P. M., the Sunday-school held appropriate services in its newly furnished quarters; at 3.30 a reunion prayer-meeting was conducted by a member of the Florence Night Mission; and in the evening the lawyer local preacher, Chauncey Shaffer, preached upon the "Reign of Christ." His subject was well chosen. If Christ be not enthroned in the hearts and over the lives of the composite population of that district, and indeed of every district, all the labors of McGlynn, Huntington, Pentecost, and George in behalf of their Anti-Poverty Society will be wholly nugatory. Toil, thrift, temperance, are all very good; but the faith which works obedience by love is also indispensable. The crook is in every lot; the cross is still the condition of the crown; the sowing in tears is the necessary precedent of joyful sheaves-bearing; and all the squirming, kicking, cursing, and lachrymose complaint of oppressed humanity will never make it otherwise. Only as the Lord delights in men, is the curse turned into a blessing to them. Such truths are mightily unwelcome to the majority, but none the less they need them, and none the less are the humble Methodist sanctuaries in which these truths are lovingly and fearlessly proclaimed, needed in every section, urban or rural.

THE BOOK CONCERN.

The time seems to be at hand when another advance in publishing matters ought to be made. The business presses in Broadway have never been entirely satisfactory. One-fourth belongs to the Missionary Society, and three-fourths to the Book Concern. Whether the property of each should be wholly distinct from the other, is matter for consideration. The secular affairs of the latter are eminently prosperous. Much work that cannot be done at 200 Mulberry Street is sent to outside parties. There is talk of selling both 805 Broadway and 200 Mulberry St., and of buying and building elsewhere, so that all business may be done on the same premises. A million dollars would probably purchase the Broadway property. Where the new location shall be, is matter of diverse opinion.

R. WHEATLEY.

EDITORIAL COMMENT.

The closing exercises of Lasell Seminary last week were of the usually very interesting character. The sermon of Bishop Andrews drew a large audience to the Congregational church. Bishop Foster, Dr. Lindsay, Prof. Bowne, and others of our ministers, were present. The discourse was thoughtful, spiritual and impressive. The class day of the young ladies was bright, amusing, and full of young student devices for rendering it unique and animating. President Bragdon's return from his year's absence in Europe, with the elegant pictures which he brought, and the fine health and spirits which shine in his face, rendered the president's crowded reception an occasion of special interest. The commencement exercises proper tested to the utmost the possibilities of the Methodist church at Andover to accommodate the great congregation—the undergraduates of the Seminary with their teachers, the graduating class, always attractive in their beautiful dresses and with flushed faces, and the alumni and numerous friends. The music was very fine; the address of Mr. Arthur Gilman, on the progress of education, and especially that of woman, was a thoughtful sketch, well-written, of the slow development of liberal learning, and its very reluctant bestowment upon the sex so happily represented before the speaker. The chaste and touching "Good-bye to the Class," of Miss Lowe, with a short, impressive address from President Bragdon as he distributed the prizes of the day and the faithfully-won diplomas, closed the exercises of the occasion. A charming reception and luncheon upon the lawn of the Seminary, with the specially interesting address of Mrs. Woolson before the alumni of the institution in the afternoon, ended a very attractive series of Commencement exercises; the perfect weather adding a richer charm to the occasion.

We trust the temperance men of the State will be deeply impressed with the importance of knowing clearly the sentiments of both senators and representatives on the pending temperance issues hereafter. Only a change in four or five Republican votes in the House would have sent the constitutional amendment to the people. It was not an edifying spectacle to see an Orthodox minister

urging with great insistence the state argument against a prohibitory temperance law. It will be the duty of all friends of the reform to sift through the candidates for whom they vote, and to know confidently their opinions on this question. Board coming. This matter is of too serious importance to permit temporary defeat to discourage earnest endeavor. We shall certainly know where we are. Certain men have made their record, and temperance men will not be guilty of the folly of returning them to seats which their votes have dishonored.

The latest news from the Sandwich Islands looks somewhat ominous for the perpetuity of the present government. A revolution seems to be threatened, and the king is said to be a voluntary prisoner in a harem palace. A republican government is talked of. Should the excellent Queen, now in England, giving the authorities some trouble to know just where to find her place among the crowned and coroneted personages, suddenly find herself dishonored, how would the champagne-drinking representatives of our city council feel over the \$18,000 outlay upon a simple, cultivated lady of the Sandwich Islands? She would, however, be none the less worthy of our high respect, although municipal honors might not be accorded to her. We are sorry not to be able to speak in the same terms of her husband, the king.

What can we say about the strange outcome of the Andover controversy? We have taken little personal interest in the somewhat bitter discussion which has been going on, involving in its most serious aspects the action of the great American Board coming. This matter, simply because the debate has proceeded upon lines somewhat foreign to our Arminian interpretation of the doctrine of grace, and because we had little practical embarrassment on the decision of these speculations among ourselves. The present state of the matter, however, surprises us. The faculty of the Seminary has been a unit on the questions now dividing the Congregational Church. The professors, while perhaps not as prominent in the discussions, are common officers of the *Revue*, and also by direct affirmation at the time of the celebrated trial, have accepted the positions of the president, Dr. Smyth. The decision of the Visitors, which is unsatisfactory by its singular lack of harmony, unseats Dr. Smyth, and leaves unquestioned the standing of his colleagues. At the same time, all the trustees of the institution, save one, sustain the faculty as a whole, and the last examining board, as a singularly able one—gives an almost unqualified endorsement to the results of the instruction of the Seminary, and of high qualifications, clearness, earnestness, and spirituality of the students. The present status of the matter certainly cannot be final. There is an appeal, we believe, still open to the courts, and doubtless, without some other intervention can be secured, the whole question will be left to a legal decision.

Death found two "shining marks" last week. The whole country was startled, last Saturday morning, with the announcement of the death of the venerable and revered Dr. Mark Hopkins, of Williamstown. His age, eighty-five years, might have prepared us for such an event, but his vigor, in his late public appearances, both physical and intellectual, awakened the hope, if not the expectation, of enjoying his wise counsels for many years longer. His death was as peaceful as it was sudden. He seemed at once to cease to work and live. The weary wheels of life simply stopped moving, and the immortal spirit was released. No man has been more respected or beloved in New England for a long period. His students for many years back have paid him all the deference, and proffered him all the affection permitted to human beings to receive. We recollect his wonderfully stimulating and often overwhelming power in the pulpit and on the platform forty years ago. He was both a born preacher and teacher. President Garfield's well-known comment to him as an instructor was not an exaggeration. No college president has left a stronger mark on his personal personality upon his students than Dr. Hopkins. A man of singularly noble presence, of fine address, of incisive thought, an able reasoner, a broad scholar, and of moving eloquence, he has filled for the last half century a conspicuous space in the intellectual and religious circles of our land. Of his spotless character the standard Bibles quotation, with its special punctuation, among his excessive classes, was only worthily appreciative—"Mark, the perfect man."

The same wires flash to us the entirely unexpected death of Rev. Dr. Roswell Dwight Hitchcock, now, and since the death of Dr. Smith, at the head of Union Theological Seminary. His loss will be greatly felt. Dr. Hitchcock was of New England birth; his native town, East Machias, Me. He was seventy years of age. His health has been imperfect for some time, but the fatal result was not expected outside of the immediate circle of his family and friends. Dr. Hitchcock had acquired a high reputation as a preacher and theological teacher before leaving New England. He was very popular in the pulpit in Exeter, N. H., and was the popular professor of natural and revealed religion in Bowdoin College. He became professor of church history in Union Theological Seminary in New York in 1855. He was honored with a degree of Doctor of Laws by the University of Edinburgh and by Harvard College. His services in the pulpit were constantly sought. We remember, in his early ministry, being even more impressed by his remarkable prayers, as simple, and reverent, and spiritual, as they were beautifully expressed, as by his very eloquent discourses. His death was a very able and a fruitful minister and teacher of the Gospel of the Son of God from among us to his heavenly crown.

Personal and Miscellaneous.

Rev. A. J. Church is spending his summer at the East. He is at Stafford Springs this week, at Lawrence the next, and after that at Cottage City, until Aug. 20. He will be happy to supply any vacancies on the Sabbath, where his services may be desired.

The last two issues of tracts of the "Philanthropist Series" are particularly valuable and ably prepared. They are: "Need of Combination among Women for Self-protection," by Emily Blackwell, M. D., and "The Sin of Impurity," by Rev. Canon Wilberforce, M. A.

The very instructive paper read by the late Prof. James E. Vose before the Massachusetts Council of the American Institute of Civics, and published in the issue of *Education* for May, has been republished in a pamphlet form by Dr. Wm. A. Mowry, 50 Bromfield St. It is a very practical as well as able essay, and will be read with profit by all our school-teachers. It gives a high and even sublime purpose to the work of education to remember that we are educating the law-makers, and rulers, as well as teachers, of the coming generation.

Pastor Curmick, of Uxbridge, Mass., has prepared a very appropriate and instructive Sunday-school missionary exercise. It can

be used in connection with the regular review of the school, or be made an evening concert. We are pleased with the plan and its execution. He proposes to issue such preparations once in three or four months at a nominal cost—fifty cents for a hundred copies. We advise our schools to try them.

We have been much interested in examining the second number of the *University Missionary*, issued by the ladies of the Ohio Wesleyan University. The papers which it contains exhibit marked ability; a number being written by missionaries in the foreign field. There is a very interesting and picturesque account of the city mission work lately entered upon by the "North End Band" of Boston University School of Theology, showing the modes used, the success attained, and some of the striking incidents connected with the unique effort.

The printed report of the Massachusetts Bible Society, read at the annual meeting in May, shows that 37,116 copies of the Scriptures were issued during the year from the Depository. From the parent society in New York 1,500,000 copies were sent forth; a half million were distributed outside of our own country through foreign mission agencies. The Massachusetts society donated \$5,000 of its income to the parent society for the past year, and voted the same amount for the present.

The directors of the American Congregational Association—an incorporated body holding the denominational house and library on the corner of Beacon and Somerset Sts. like our Wesleyan Association—make their thirty-fourth annual report in print. The debt on the property, which was reduced \$5,000 last year, is \$187,000. The library, which owes its remarkable growth largely to the indefatigable labors of its late librarian, who has just resigned—Rev. Dr. Langworthy—now numbers 33,473 volumes, several thousand being duplicates. This is an invaluable collection of books.

Rev. T. B. Neely, Ph. D., D. D., of the Philadelphia Conference, delivered the Baccalaureate sermon, on the 12th of June, at the Wyoming Seminary, Pa. The *Wilkes-Barre Leader* says: "The sermon was delivered without manuscript, and was listened to with rapt attention. The speaker has a superior voice and style of delivery, and the effort was pronounced, by all who heard it, a very able one."

Dr. McCabe is sending out earnest circulars, calling upon all pastors to see that their fall appointments be met, and asking for a supplemental subscription of \$10, if by the first of the ensuing October it is found to be necessary to call for this amount to reach the Million line. It is hoped to secure five thousand of such pledges. The secretary is full of courage that his great goal will be gained this year; but it will require the persistent endeavor of every friend of the cause.

We are now having new applications and receiving children into the Wesleyan Home in Newton. We are also having occasional donations to its funds, and our church in West Quincy sent in last week the proceeds of a collection towards its current expenses. Do not forget this touching charity. Let it have an annual remembrance in your church collections. If practicable, let this cause be presented at an early hour.

We dislike to pare down the contributions of well-known writers to our columns. They assume the responsibility of what they say by placing their autographs at the close of their productions. Neither their opinions, or modes of expressing them, are necessarily the editor's, as might be readily inferred; but they have a good claim to be heard in such form as they choose, within the limits of Christian truth and courtesy. Some persons seize by a sword by the blade and irritate themselves at its edge. It is a pleasant way, and, we think, more effectual, to take it by the handle.

The Seventeenth—Bunker Hill day—was made quite generally a holiday in Boston and vicinity. The presence of military visitors from Virginia afforded an opportunity for a display of the soldiers in the streets, but no elaborate public celebration recognized the first great tragedy in the war of the Revolution. It was, however, a significant and grateful sight to witness the mingling of the "gray" and the "blue" ones near in our streets on a day sacred in our common memories, and tending to revive the old patriotic sentiments of our undivided Republic.

We have several times referred to what seemed the best church manual, prepared by our brethren; but the motto is "Excellor." The last one, which is a broad step in advance, is the *Year Book of the M. E. Church* in Milford, Mass., prepared by Rev. Chas. Tilton, pastor. For extent of valuable information, and for fullness of presentation of church organization and work, with membership, residence, local information, and pastoral counsel, this little hand-book surpasses all we have seen.

Mrs. M. McClellan Brown, Ph. D., vice-president of Cincinnati Wesleyan College, called for Europe on the "City of Richmond," June 18. Her two daughters, Miss Westanna, governess of Twin Valley College, and Miss Charné, accompany her. Mrs. Brown has engagements to speak on temperance while abroad.

Cassell & Co. issue a jubilee number of their *Magazine of Art*, containing copies of the most noticeable of the Queen's pictures—her portraits from childhood to her later years, copies of paintings of her coronation, marriage, and that of her successive children. These engravings embody the chief events of Her Majesty's life, and are accompanied with descriptive notes by the librarian of Windsor Castle—Richard R. Holmes, esq. The publication forms a very beautiful and appropriate memorial of a rare and interesting event. This number is sold separately for 50 cents.

In our last paper we noticed the death of John W. Carrier, esq., of Alton, N. H., and, misled by an exchange, we referred to him as a member of the Congregational Church. He was, from his conversion, while in his college course, a member of the M. E. Church, and continued to be so until his death; but in the absence of a church of his choice in the town where he resided, he very properly and earnestly labored in the Congregational Church, being superintendent of the Sunday-school for twelve years. A full sketch of this interesting and cultivated Christian lawyer will appear in an early issue of our paper. Upon the death of a friend in 1885, he wrote a touching poem which was read at his funeral. We quote a few of the closing lines as applicable to himself:

"Take him up gently, bear him away,
Lay him down softly into the clay,
Under the green grass, under the skies,
Cover with flow'rs the spot where he lies,
Leave him there sleeping under the sod,
Angels to watch him, trusting to God."

President Bissell writes from Fayette, Iowa:—
"The Commencement exercises at the Upper Iowa University were held on the beautiful campus, and were attended by the largest

assemblage ever gathered on the grounds. The graduates consisted of six from the college department, one from the art, and sixteen from the commercial. The honorary degrees were conferred as follows: M. A. on Rev. W. D. Mabry, M. S. on Prof. H. G. Sedgwick, of Lincoln, Neb.; D. D. on Rev. S. G. Smith of St. Paul, and Rev. Wm. McDonald of Boston. At the educational mass-meeting in the afternoon a still greater crowd was in attendance. It was presided over by Gov. Larrabee, and upon the platform were many prominent men and women representing all northern Iowa. The Governor in his address proved the superior value of a true Christian education to a mere intellectual one, and presented the urgent need of a high moral development in connection with the training of the mind. He paid a high tribute to the faculty and board of trustees of the University for their fidelity to the trust imposed on them, and the ability displayed in the conducting of the school, and that the alumni were an honor to it and the State, and the outlook for the university most encouraging. The attendance has been 384."

The well-merited honor was conferred upon our neighbor editor entirely without his knowledge and unaided by his friends. He is too old and in too gracious a temper to be injured by it.

COMMENCEMENTS.

OHIO WESLEYAN UNIVERSITY.
June 16-23. Sunday, June 19, at 11 A. M., Baccalaureate address by President C. H. Payne, D. D., LL. D.; at 8 P. M., annual Missionary address before the Students' Christian Association by Bishop J. P. Hurst. Monday, June 20, 8 P. M., address before the Tuesday Society by Bishop H. F. Alden. Tuesday, June 21, 4 P. M., address before the Tuesday Society by Bishop J. M. Walden. Commencement day, Thursday, June 23.

NORTHWESTERN UNIVERSITY.
June 17-23. Sunday, June 19, Baccalaureate sermon by President Joseph Cummings, D. D., LL. D. Thursday, June 23, Commencement day.

WESLEYAN UNIVERSITY.
Prize declarations, juniors and sophomores, Friday, June 24, 7.30 P. M.; Baccalaureate sermon, Rev. John W. Beach, D. D., LL. D., Sunday morning, June 26; University sermon, Bishop Eugene R. Hendrix, D. D., LL. D., Sunday evening, June 26, 8 P. M.; Sunday concert, Monday, June 27, 8 P. M.; Meeting of the trustees, Tuesday, June 28, 9 A. M.; Business meeting of Alumni Association, Wednesday, June 29, 10 A. M.; reunion of classes of 1847, '62, '72, '77, '80, '84, Wednesday, June 29; Semi-centennial of Eclectic Fraternity—oration, Bishop Cyrus D. Foss, D. D., LL. D., Wednesday, June 29, 8 P. M. Commencement, Thursday, June 30.

Kansas Letter.

MR. EDITOR: The board of trustees of Baker University have conferred upon Rev. N. D. George the degree of D. D.—an honor that he should have won a thirty years ago. Our board are very particular in bestowing their "honors," and most assuredly they have made no mistake this time.

Our Commencement exercises are of a high order, and would do credit to any of our Eastern institutions. We have ten graduates—seven men and three women. During the year we have had in attendance 442 students. Under our new president, Dr. Gobin, the University is doing a grand work for the State and the church. In scholarship its reputation stands high, and in oratory it is ahead of any institution in the State; so much for its School of Oratory under Dr. G. W. Hoss, formerly president of the State Normal School. Our facilities for education are constantly increasing. To-day we have secured pledges for an endowment of \$3,000 for the purchase of apparatus for the department of natural science; also the gift of \$1,000 for the purchase of books for the library, with a further pledge of \$1,000 conditional upon the raising of \$2,000 more for an endowment for the library, which offer is accepted. And steps will immediately be taken for a general endowment. There will be no standing still among our officials, but a general movement along the line.

Last evening everybody was delighted with an impromptu lecture upon the monumental evidences of Christianity, shown by geology and the monuments of Egypt, delivered by Bishop Bowman. Some of our modern evolutionists would hardly have enjoyed it, and were left with very little ground to stand upon. With us all, the venerable, noble Bishop ranks next to the immortal Simpson. May he live for a hundred years!

ISAAC T. GOODNOW.

Baldwin City, Kansas, June 9.

The Conferences.

NEW ENGLAND CONFERENCE.

BOSTON DISTRICT.

Boston Preachers' Meeting held its first vacation session in the church at Reading, a report of which will be given next week.

Brookline.—A good degree of activity is manifest in every department of church life. The preaching services are quite fully attended by appreciative audiences, the Sunday-school is growing in numbers, and the prayer-meeting services of the evening are occasions of much interest, as evidenced both by full houses and the frequent presence of seekers at the altar. The week-night classes are attended by an unusually large number in proportion to the enrolled church membership, the average attendance being over 60 per cent. of the membership. Children's Day was observed with appropriate exercises. On Thursday evening last, a good-sized company assembled at the pastor's residence, and a couple of hours were passed very quickly and pleasantly in social intercourse.

Milford.—The best year-book of any society in this Conference, so far as we know, is that just issued by Rev. Chas. Tilton, pastor of our church in Milford. It shows a well-organized and working society and great prosperity in every direction. Its general articles on Methodist economy and growth deserve a wider circulation than is given to it in the manual. Sunday, June 5, four were received into the church from probation and three by letter. Sunday, June 12, the attendance at Sunday-school reached the highest ever known in its history. There were 270 present, and the collection was \$5.10. The average for five months has been 223. The trustees have decided to proceed at once to raise funds to liquidate the church debt and to build a new parsonage. The whole amount needed is about \$9,000. Spiritual interest is not decreasing with warm weather, but conversions occur frequently. Five

young men have recently given their hearts to God. A new class has been formed, and class-meeting attendance has been nearly doubled.

Worcester.—The general committee meetings recently held in Worcester, at a meeting held last Wednesday, sessions concerning the Christian character and skill of the beloved evangelist, and their thanksgiving at the grand result in the churches of the city.

Milbury.—The pastor, Bro. Townsend, preached on Children's Day a sermon on "Little Prophets." Five persons were received on probation, two adults were baptized, and one infant. The evening concert was excellent, the chief feature of the evening being an elaborate piece entitled "The Floral Clock in the King's Garden," participated in by fifteen young ladies and twelve children.

NORTH BOSTON DISTRICT.

Barre.—The forty-third anniversary was observed Sunday, June 12. Rev. Dr. Chadbourn made an excellent address. Rev. D. Dorchester, D. D., preached on the "Republicanism of Methodism," and in the evening Rev. G. S. Butters told the graphic story of Fred Brigham in his experience in a large city, his fall and restoration. Rev. J. A. Day, the pastor at Barre, has occasion to rejoice in the continued prosperity of this old church.

Somerville.—A meeting of the Woman's Home Missionary Society on the North Boston District was held in the Broadway Church, Somerville, June 13, at 10 A. M. The meeting opened with devotional exercises led by Mrs. L. H. Daggett, of Charlestown, with Mrs. E. A. Titus in the chair. Interesting reports were read from the auxiliary societies of the district. In the afternoon very interesting addresses were made by Miss Grace Fisher, of Charlestown, and Mrs. Kate Lent Stevenson, of Newton. Reports and mite-boxes were distributed, and much interest was manifested in home missionary work. Good singing was furnished by friends, and a brief address was made by the pastor, who closed with a benediction.

Somerville, Broadway, celebrated its fourteenth anniversary on Sunday last. Rev. A. M. Osgood, the pastor, preached a historical sermon in the morning. In the afternoon a very interesting address to the children was given by Prof. Horatio Newton, and in the evening the children's concert brought together a large congregation. The church is in a very prosperous condition.

LYNN DISTRICT.

Cliftondale.—At the last communion, June 5, the pastor received seven by letter. Children's Day was observed June 12 with greater interest and success than ever before. Three children were presented by their parents for baptism at the morning service. Five members of the Sunday-school were baptized by the pastor, and six received from probation into full membership. The sermon was to the children from John 12: 32. In the evening a Sunday-school concert was held in the interest of the Educational Fund. The collection amounted to \$13. The Littlefield Literary and Musical Society, organized in February last, has become an established factor in church work. Its closing meeting for the season, June 15, was made public and held in the crowded-room of the church, which was crowded beyond its seating capacity. An interesting programme of a musical and literary character was given. The principal address of the evening was given by Rev. W. I. Haven on "The Breadth and Singleness of the Christian Life."

Parker Street, Lawrence.—The year is opening well. The congregation and Sunday-school are increasing in numbers and interest each week. The attendance upon the social means of grace has nearly doubled. One new class has been formed. Five have been received by letter, and a good religious interest prevails in the church and congregation. The Sunday-school has been organized into a missionary society, the collection of the first Sabbath of each month to be devoted to missions. A chorus choir of over twenty voices has been formed, which adds greatly to the interest of the service.

Lafayette St., Salem.—The pastor baptized eighteen children at the Children's Day service. Open-air meetings were begun in the railroad depot last Sunday, when a large congregation assembled.

Lynn Common.—Peace and prosperity reign. The pastor, Rev. John D. Pickles, and wife observed the tenth anniversary of their wedding by a quiet visit to art galleries and places of interest in Boston. On their return they found a beautiful album and fine marble French clock had been sent in by the friends in church and congregation. These are but specimens of unceasing kindness. Children's Day was a success, closing with a thoroughly enjoyable concert.

Salem.—A reunion of the Chautauqua Circles of the city brought together over fifty persons in a delightful meeting in the parlor of the Lafayette St. Church, Thursday evening last. Rev. T. W. Bishop, Rev. Dr. Boles and Dr. Gracey participated in the evening's entertainment. Reports were made from the several circles, and after an exceedingly interesting address by Dr. Boles on English history, the company were supplied with refreshments.

Chelsea, Mt. Bellingham.—Rev. Jesse Wagner, the pastor, is rejoicing in marked prosperity. The thirty-fourth anniversary of the Sunday-school held a week ago was a great success. The school numbers 581 members. The address at the anniversary was made by Chaplain J. W. F. Barnes.

recently given their new class has been a meeting attendance of 100.

A general committee of the church held last Wednesday a meeting of the Christian church, the beloved evangelist, giving at the grand of the city.

pastor, Bro. Towne, Children's Day a sermon on "The Five Prophets." Five per cent on probation, two per cent, and one infant. The evening was excellent, the evening being an offering of the "The Flowering Garden," particularly young ladies and

DISTRICT. Forty-third anniversary Sunday, June 12. Rev. made an excellent address. The church, D. D. "The Flowering Garden," in the evening Rev. the graphic story of his experiences in a fall and restoration. The pastor at Barre, joy in the continued old charge.

meeting of the Womans' Society on the 12th. The church was held in the afternoon, June 15, meeting opened with a service by Mrs. L. H. Weston, with Mrs. E. chair. Interesting report from the auxiliary society. In the afternoon, addresses were given by Charles Fisher, of Charles Kent Stevenson, of the mite-boxes, and much interest in home missionary work. The address was made by the pastor at Barre, closed with a bene-

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[5] Melford.—The pastor, Bro. Bragg, has arranged an excellent constitution for a Young People's Society, which he calls the Oxford League. This one greatly enlarges the scope of the society, familiarly known by that name, and is an excellent model for such an organization.

Washington Village, South Boston.—The Methodist church in Washington Village is situated upon Dorchester Street, not far from Dorchester Avenue. The name "village" is now somewhat misleading, as the district which it designates is a thickly-peopled part of the city of Boston. Within a circle of half a mile in radius from the church there is a population, constantly increasing, of more than ten thousand. Here, in 1871, missionary work was begun by Mr. James Morse, of the Dorchester St. Church, and Mr. Munroe Parker, of Broadway Church. The neighborhood was canvassed, and a Sunday-school of twenty children gathered in a dilapidated workshop, roughly boarded and unplastered. In the following year a larger place became necessary, and the mission migrated to Washington Hall, where, on April 24, 1872, a church was organized. Nathan H. Bishop was appointed class-leader (an office he still fills), and James Morse, superintendent of the Sunday-school.

In 1874, it was decided to build a church, and a site was secured. The building committee were R. H. Barham, Jas. Morse and J. L. Miller. Mr. Barham transferred his membership from the Dorchester St. Church, and by his labors and liberality did much to help forward the enterprise. A debt of \$5,000 has rested upon the church during all the subsequent years, largely paralyzing its power and impeding its progress. During the ministry of Rev. Joseph Jackson, who served the church from the Conference of 1884 until September, 1886, an effort was begun to remove this encumbrance. Mr. Barham generously promised to cancel the second mortgage of \$2,000 (which he held), on condition that the whole debt was cleared.

Upon the removal of Bro. Jackson to Iowa, his successor, Rev. James Yeames, entered vigorously into the enterprise. The contributions of sister churches, to the amount of \$1,000, were secured through the "Church Aid" collections; a fair realized, without resorting to any questionable expedients, \$400; the Sunday scholars collected in little wooden barrels \$118. Thus, with the offerings of the people and their friends, the whole amount was raised, and on Saturday, June 4, the mortgages were discharged. On the first Sunday in June, the church worshiped in a house which, for the first time, could be truly characterized as the "Lord's house;" for no mortgage held any lien on the sanctuary dedicated to Jehovah. On Monday, the 6th, the church held a jubilee. The pastor presided, and the house was filled. Mr. Morse, the treasurer, presented his report, which showed that the whole sum of \$5,105.13 had been paid, and that about \$60 would remain to the treasury. The meeting was most enthusiastic, and the glad excitement culminated when the mortgage papers were burned in the presence of the people, who by a spontaneous impulse rose to their feet and sang, "Praise God from whom all blessings flow!" By a rising vote, thanks were tendered to Mr. H. H. Barham, Mr. N. H. Bishop, Mr. W. A. Gates, Hon. C. S. Sawyer, the Church Aid Society, the local Ladies Aid Society, Young People's Union, and the Sabbath-school. Special thanks are due to Mr. Barham, whose generous gift represents no less than \$2,324.75 of the whole indebtedness; and to the untiring treasurer, Mr. James Morse, and the earnest pastor, Bro. Yeames. The addresses of past and present officials of the church, full of interesting reminiscences, were greatly enjoyed by the meeting. Rev. E. L. House (a former pastor) and Rev. W. H. Savary were also among the speakers. Pastor and people are now full of heart and hope for the future.

N. E. SOUTHERN CONFERENCE.

PROVIDENCE DISTRICT. Ten persons have asked prayers, and five have joined on probation in the Thayer St. Church, Newport, since Conference. The social and other services are deepening in interest and power.

The corner-stone of the Methodist Episcopal Church, Hill's Grove, was laid with appropriate services Saturday afternoon, June 11. The address was given by Rev. Henry Tuckley, of Providence, on "The Duty of Supporting the Gospel, and the Spirit in which the Duty should be Performed." It was a clear, plain, earnest presentation of the subject. If the people at Hill's Grove fall in this duty, it certainly will not be Bro. Tuckley's fault. There were but few people from abroad, and many there had already subscribed; but over \$400 were subscribed or given, leaving only about \$100 more needed for the estimated cost of the building. This does not include seats, lighting, furniture, carpets, etc., which will take from \$1,200 to \$1,500 more. So our friends need not be afraid of overstocking us. Over a hundred circulars sent out have not been heard from! Of course this is owing to stress of business, or perhaps they are all away for future consideration. Take your time, good friends, but please do not extend it beyond Oct. 1, as our house is to be done with the cash in hand, so as to secure the very lowest rates. The corner-stone was given by Mr. Philo Gates, of the firm of Gates & Park, Natick, Mass., and came from the Millstone well finished ready for its place. The quality of the work done in that quarry. Rev. M. J. Talbot, D. D.,

Rev. F. D. Blakeslee, Rev. G. W. Hunt, Rev. G. E. Dunbar and Rev. G. W. King took part in the services. Among the articles put in the box that was placed in the corner-stone were Zion's HERALD, Christian Advocate, New York Weekly Witness, the Voice, the Outlook, published by the Rhode Island W. C. T. U., the Helper of Hill's Grove, R. I., the Home Guard, devoted to the interests of the Loyal Temperance Legion, Patriot Valley Cleaner and Providence Journal. Besides these, there were the Holy Bible and the Discipline of the Methodist Episcopal Church, and others which we will not mention.

Children's Day was perfect, and the churches were thronged in the evening. Children, and birds, and flowers, and songs made a happy, attractive combination, which cannot be printed. Think of the happiest time of the kind you ever had, multiply it by thousands, and that is Children's Day.

NORWICH DISTRICT.

Willimantic.—Rev. C. W. Holden received, June 5, two by letter, and twenty from probation, the partial results of the revival of last winter. Others of the converts of that revival will come in at the next communion. Bro. Holden has made a fine impression in his new field.

Portland.—Rev. H. H. Martin, the pastor, was well received. Everything is in a very prosperous condition. Children's Day was a grand success. The parsonage has been put in fine shape, and before this will appear, the house will receive the attention of the knights of the brush, in a thorough manner. A grand work in the cause of temperance for the year past has been going on. Many men, young and old, have reformed. There is a large Temple of Honor Hall in the place, with a good working order, in which the members of the M. E. Church are largely in the majority. Some have been received on probation, and some into full membership since Conference.

NEW BEDFORD DISTRICT PREACHERS' MEETING.

The New Bedford District Preachers' Meeting held its session in Bourne, Mass., June 13 and 14. Rev. J. F. Cooper, of Cottage City, preached an excellent sermon on Monday evening, from the text, Matt. 6: 33.

On Tuesday morning, after devotional exercises conducted by Rev. J. Thompson, Rev. C. W. Gallagher, D. D., presiding elder of the district, took the chair, and the meeting proceeded to attend to matters of business. Rev. G. M. Hamlen was elected secretary and treasurer. The committee on programme for the autumnal meeting consisted of Revs. W. J. Smith, F. A. Crafts and G. E. Brightman. Revs. S. Fox, F. A. Crafts and C. S. Davis were appointed to prepare and report resolutions on temperance. Rev. J. G. Gammons presented the following, which was adopted and forwarded: "The New Bedford District Preachers' Meeting of the New England Southern Conference of the Methodist Episcopal Church, in session in Bourne, Mass., send Christian greetings to the Barnstable County Association of Congregational churches in session in Falmouth, Mass. 'Peace on earth, good-will to men.'" The following telegram was sent in reply: "The children of thy elect sister greet thee." A little later in their session, Bro. Gammons visited the Association, and was cordially received, and on their hearty invitation, addressed the meeting.

Rev. W. F. Davis read an essay on "Ministerial Recreation and Vacations." This paper was full of good sense and correct views relating to the topic. Its reading was succeeded by a protracted discussion of much interest.

Rev. H. D. Robinson delivered an address of welcome to the new presiding elder. Having himself traveled a district four years, he knew well how to welcome him to our district, churches, homes and hearts. Dr. Gallagher's response was hearty, felicitous and fraternal. He especially desired to see spiritual prosperity in all the churches and great revivals throughout the district.

Rev. O. A. Farley read a paper on "The Status of a Regenerated Man." Rev. F. A. Crafts read an essay on the same subject. Both of these papers showed careful preparation, and were conservative, orthodox and Scriptural. Many brethren engaged in the discussion that followed their reading, indicating a thorough acquaintance with the subject.

Rev. A. P. Palmer, in the absence of the essayist, opened the discussion of the topic, "Young People's Societies." The lateness of the hour prevented further debate.

On Tuesday evening Rev. G. H. Bates preached to the glory of God and the profit of the audience, from the text, Eph. 2: 13 and 14.

Rev. S. Fox presented the following report on temperance, which was adopted:—

Inasmuch as in morals and politics the great question above all others is, How shall our nation be saved from the pollution, degradation, sorrows, woes and financial derangement growing out of the manufacture and sale of intoxicating liquors?

Resolved, 1. That we will use fully our influence that constitutional provisions and legal enactments be obtained both in the State and nation that the manufacture and sale of intoxicating beverages be prohibited.

2. That such provisions being obtained, we will exert ourselves in the assistance and moral support of all those who shall labor for their execution.

hibition, giving thereby the cumulative force to individual endeavor which alone promises the triumph of our cause.

After the sermon on Tuesday evening the meeting adjourned sine die. Twenty-four brethren were present. The meeting was one of interest and profit. Several of the essayists were absent, a fact much regretted by the church and preachers. The church was beautifully decorated with flowers and potted plants. The ladies of the church provided a bountiful collation in their lecture-room, which was greatly appreciated by the brethren.

Rev. W. J. Smith was elected district correspondent for Zion's HERALD for the year, and the brethren of the district were requested to forward to him any items of interest in the local church which they may wish to have reported, his address being 30 Myrtle St., Taunton, Mass. It is understood that this plan is in harmony with the views of the editor of ZION'S HERALD.

The next meeting will be held with the church in Nantucket, Oct. 10, 11 and 12, the programme of which will appear a little later.

X. Y. Z.

MAINE CONFERENCE.

Our brother, Rev. G. W. Barber, of Standish, was married Wednesday, June 1, to Mrs. Olive P. Bertwell, of Hiram. The marriage ceremony was performed by Rev. C. S. Cummings, pastor at Bridgton, assisted by Bro. Barber's son, Rev. W. H. Barber. They were married at the residence of Mr. Chas. Bertwell, a son of the bride. A great number of friends were present to witness the ceremony, and to congratulate the newly wedded couple. The new sister Barber is an excellent Christian lady, and the church is to be congratulated on the acquisition of so efficient a worker in the itinerant ranks, to take the place of those who have been called from labor to reward.

The union Holiness Association held its annual meeting this week at Biddeford. Several denominations were represented. Rev. T. P. Adams, of Ferry Village, and Rev. W. F. Marshall, of Newfield, represent the Methodist Church.

Mrs. Prof. Robinson, of Woodford's Portland District, secretary of the W. F. M. S., spent the first week of June in visiting several churches on the district in the interest of missions. She has visited Saco, Biddeford, Kennebunk, South Berwick, Elliot and Kittery. She finds the Saco ladies especially enthusiastic, and keeping up interesting monthly meetings. They have held their meetings immediately after the monthly communion service, and find inspiration in such fellowship with the Lord in His sufferings, for their missionary work.

In the death of Sister S. R. Wyman, the church at South Berwick has lost a most devoted member. She will be missed in every department of the church work, and her sunny face will be missed from the annual gatherings at Old Orchard.

A missionary concert under the auspices of the Juvenile Missionary Band connected with the M. E. Church, South Berwick, netted the Missionary Society about \$8. This band has raised the past year about \$100 for church and missionary work. With the proceeds of their funds they furnished the chandeliers for the new church and vestry, and gave the remainder to the W. F. M. S.

The Commencement exercises at Kent's Hill have been unusually interesting this year. Dr. Ela, of Boston, and President Hyde, of Bowdoin, added much to the interest. The past term has been the largest for some years. The election of Rev. E. S. Stackpole as a trustee will be appreciated by the Conference, and will help to a warmer sympathy between the school and Conference. No better choice could have been made to fill the vacancy caused by the resignation of Prof. J. L. Morse.

The Bailey evangelists are holding a series of revival meetings at Sebago Lake with the Congregational church. Bros. Jones and Allen, who are employed by C. M. Bailey, esq., for this work, are very successful evangelists. God has wonderfully blessed their labors.

Sunday, June 12, was a grand day for the M. E. church in Rumford. A large congregation gathered in the morning to enjoy the exercises of Children's Day. After these exercises, Rev. G. B. Hannaford baptized thirteen converts. Others are expecting to be baptized and unite with the church soon.

Rev. S. Hooper is finding his new charge at Berwick most encouraging in the opening year. Bro. Jones, his predecessor, left the charge in a most healthy condition, and everything promises well. The ladies were well filled, and the Young People's Society gave the pastor and family a warm reception.

Rev. A. C. Trafton finds the Mt. Vernon and Vienna charge in most excellent condition. He is in the midst of more people who profess and enjoy full salvation, than he ever had before on his charges. Bro. King's labors have made a deep impression on this charge. At Vienna a man about fifty years of age came to the altar the first Sabbath in this month seeking the Lord. Children's Day was observed last Sabbath at Mt. Vernon, Mrs. Trafton giving the address to young people and children before a full house and deeply attentive congregation. The decorations were very fine. Children's Day will be observed on Vienna part of the charge, June 26.

Rev. T. F. Jones, recently appointed to Winthrop, feels that his lines have fallen to him in pleasant places. The church is in good working condition, thanks to the efficient labors of Bro. Springer. Bro. Jones and wife were cordially received by old and young,

and were pleasantly surprised by them in their new and delightful parsonage. Presiding Elder Clark was with the church at Winthrop, Sabbath, June 5, and preached an excellent sermon on Gen. 3: 19. The people were delighted with their new presiding elder. Congregationalists and Methodists alike were pleased with the quarterly meeting. Dr. Ela, of Boston, preached at Winthrop last Sabbath. Dr. Ela's oration before the Alumni Association at Kent's Hill was greatly enjoyed.

Rev. Bros. Berry and Libby, of Lewiston, supply the pulpit at North Auburn Sabbath afternoons alternately.

Rev. G. C. Andrews, of Wilton, baptized six persons last Sabbath, and received two into full membership.

Bro. Mabry received five persons into full membership with the church at Buckfield last Sabbath. Brother Mabry has organized two Sunday-schools in Turner—one at North Turner, and the other at Keen's Mills.

Rev. C. L. Libby, of Hammond St., Lewiston, baptized three persons last Sabbath at his church.

Dr. Torsey represented the Maine Conference before the Friends at their annual meeting in Portland this week, and Rev. G. B. Palmer represented us before the Congregational Convention at Augusta.

PORTLAND DISTRICT. Elliot and South Elliot are still enjoying the labors of Bro. K. Atkinson. A large congregation gathers every fine Sabbath to listen to the Gospel from his lips at Elliot. A new advent chapel recently opened at South Elliot proves for the present a centre of attraction, and draws from our congregation there. The golden wedding of Mr. and Mrs. Alexander Jenkins, recently celebrated at Elliot, was a time of much interest, one of whose chief features was the reading of a fine poem written expressly for the occasion by the pastor.

Cape Elizabeth Depot.—Rev. Alpha Turner on the 14th inst. celebrated his 72d birthday. As a proof of the lasting appreciation of the past forty-two years of ministerial labors in the itinerancy, and of present regard, some eighty of his friends gathered to enjoy the occasion with him and his faithful wife. Under the shade of apple trees a large table bountifully spread greeted the eyes of the incoming visitors, and from it partook of a repast of varied and most satisfying character. From an organ provided for the occasion, Mrs. Phiney, the organist of Saco M. E. Church, furnished excellent music, and the air resounded with song appropriate to the occasion. Prayer was offered by the presiding elder of the district, after which a purse of \$116 was presented by Dr. C. J. Clark, accompanied by a speech at once pathetic and thrilling. Bro. Turner responded in his usual laconic and truly Turnerian style. One of the most interesting features of the occasion was a frosted cake made by Mrs. George Kimball, of Chestnut St. Church, the frost of which was bestrewn with seventy-two ten-cent pieces given by as many persons. In addition to the money, Bro. T. was presented with a new silk coat, the gift of Chestnut St. ladies, and a fine jersey cow, the gift of Bro. Eben Nutter, of Cape Elizabeth. Though Bro. T. during his ministry has not received a salary averaging more than \$400 a year, yet by dint of the most scrupulous economy, not misers' nor unwillingness to help others, he has saved enough to buy and pay for a home that cost \$1,700; and as he said, "Alpha doesn't owe any man anything but love and good-will." Of these we think he has enough to meet all demands. Long may he live to enjoy the fruits of his carefulness, and find now he has retired to the superannuated list, that that grace which has enabled him to work so assiduously and successfully, will also enable him to wait patiently till the Master shall say, "Servant of God, well done!"

W. S. J.

NEW HAMPSHIRE CONFERENCE.

CONCORD DISTRICT. The New Hampshire Temperance Union held their annual meeting at Tilton, June 9 and 10. It was well attended, and very interesting. Strong grounds were taken against high license and in favor of the prohibition of the liquor traffic.

St. James' Church, Manchester, is prospering greatly under the pastorate of Rev. O. S. Danforth. The past month's record shows greater progress than for any previous month in the history of the church. A revival spirit has been kindled, and over thirty have recently asked for prayers. Last Sunday the pastor immersed two, sprinkled one at the church, and received sixteen into membership—ten on probation and six into full connection. The Sabbath-school is making rapid progress under the direction of superintendent O. W. Bryant, and is having a wonderful growth.

Children's Day at Kingston was a fine success. Sermon by the pastor to the young people. Concert in the evening. Church beautifully decorated with flowers. Collection more than twice as much as last year. Soon after Conference Bro. Bean was given a surprise visit by his parishioners. The first Sabbath of June two young ladies were baptized at the altar.

The Plymouth Record speaks in glowing terms of the memorial address of Rev. Thomas Tyrie in that town, and also of his Baccalaureate sermon preached before the graduating class of the State Normal School. Our brother is having a very pleasant pastorate in Plymouth, and his ministry is greatly enjoyed by the people.

DOVER DISTRICT. The year opens well at Salem Center. Congregations are large and steadily increasing. Social meetings are well

(Continued on Page 8.)

Money Letters from June 11 to 18.

T. T. Abbott, J. M. Ayer, M. L. Andrews. A. C. Bell, T. A. Brick, J. E. Brimblecom, E. C. Bass, C. W. Blackman, W. Canham, Mrs. L. A. Clark, F. B. Donnell, H. F. Erskine, C. Pitt, J. L. Fuller, P. M. Frost, L. J. Hall, P. Hutchison, C. L. Hunt, W. W. Houdlette, C. E. Libby, A. S. Ladd, D. E. Miller, H. S. Morton, C. D. Palmer, M. F. Potter, A. W. Potte, J. W. Rose, C. W. Rogers, J. W. Smith, J. K. Sears, F. A. Simpson, M. B. Tibbitts, V. P. Wardwell, C. C. Whidden, H. L. Warren, W. F. Wheeler.

IMPORTANT.

When visiting New York City, save Baggage Express and Carriage Hire, and stop at the Grand Union Hotel opposite the Grand Central Depot. 600 Handsomely Furnished Rooms at \$1 and upwards per day. European plan. Elevators, and all Modern Conveniences. Restaurants supplied with the best. Horse cars, stages and elevated railroads at all depots. You can live better for less money at the Grand Union Hotel than any other first-class hotel in the city.

Marriages.

[Marriage notices over a month old not inserted.] WEST.—ST. JOHN.—In Hillsboro, N. H., June 11, by Rev. G. C. Noyes, Frank West, of Concord, and Zola St. John, of Hillsboro. BALLARD.—SOUTHARD.—At the home of the bride in Stone, Me., by Rev. J. H. Roberts, Eckley Ballard, of Fryeburg, Me., and Angie Southard, of Stone. GILLY.—DAVIS.—In Enfield, N. H., June 8, by Rev. J. H. Knott, James Gilly, of Windsor, Vt., and Ella A. Davis, of Norwich, Vt.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

Dr. Strong's Remedial Institute, SARATOGA SPRINGS, N. Y.

For Nervous, Female, Throat, Chest, Malarial and other chronic diseases. Turkish, Russian, Roman, Electro-Thermal, French Douche, and all baths. Massage Vacuum Treatment, Swedish Movement, Electricity, etc. Dry tonic atmosphere. Send for circular.

Impurities of the blood often cause great annoyance at this season. Hood's Sarsaparilla purifies the blood, and cures all such affections.

Gleason's Sulphur Soap cleans and beautifies, 25c. German-Corn-Removal-Kill-Corns-Bunion-25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 minute, 25c.

ADVICE TO MOTHERS.

Mrs. Winslow's SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. bottle.

POST-OFFICE ADDRESSES. Rev. H. W. Bolton, 108 Washington St., Chicago, Ill. Rev. K. N. Meservy, Brewer Village, Me.

QUARTERLY MEETINGS.

BUCKPORT DISTRICT—FIRST QUARTER. [Resumed.] JUNE. *2, eve, So. Orrington; 3, eve, Orrington Centre. *1, eve, Orrington; 2, a.m., Buckport; *2, eve, Buckport; 3, p.m., South Orrington; 4, eve, Orrington. *Quar. Conference. J. F. HALEY, P. E.

LYNN DISTRICT'S S. S. INSTITUTE, to be held in the M. E. Church, Peabody, June 30, 1887.

PROGRAMME.

At 9.30 a.m., Prayer Service, led by Rev. Elias Hodge; 10. Brief Reports from Sunday-schools; 11. Best Methods of Temperance Work in Sunday-schools; 12.30. Best Methods of Increasing the Membership of the Sunday-school; Rev. R. K. Mansion; 12. Business Session and Question-Answer; 12.30. Collation.

AFTERNOON SESSION.—At 1.15, Devotional Services, by Rev. C. T. Johnson; 2. Question-Answer opened, and questions answered; 2.15. How to Organize the Sunday-school into a Missionary Society; Rev. James Mudge; discussion; 3. The Pastor in the Sunday-school; Rev. F. T. Powers; discussion; 3.30. The Children at the Preaching Service; George Wright; discussion; 4. The Teacher's Preparation of the Lesson; Rev. Ramsdell; 4.30. Merrill's Preparation of the Lesson; Rev. C. A. Scholl; discussion; 5.30. Supper.

EVENING SESSION.—At 7.15, Praise Service by the choir and congregation; 7.35. Address by Rev. John D. Perkins; 7.45. Address by James F. Almy; 8.15. Address by Dr. Joseph H. Mansfield. Papers and addresses will be limited to twenty minutes. Each Sunday-school is entitled to send the pastor and two delegates. The railroads will make special rates at all points from which the round trip is above 35 cents at regular rates. Inquire for special tickets for Lynn District Sunday-school Institute.

AUGUSTA DISTRICT MINISTERIAL ASSOCIATION.—The next session will be held at Livermore Falls, June 27-29. Return tickets will be sold by the Maine Central R. R. at all points within the district.

ST. ALBANS DISTRICT PREACHERS' MEETING, at Colchester, July 11-13. [Programme next week.]

WOMAN'S FOREIGN MISSIONARY SOCIETY.—There will be a meeting of the W. F. M. Society of Dover District, June 29 (Wednesday) at Hampton. The day sessions will begin at 10 a.m. and 2.30 p.m. The evening hour under the direction of Miss Cushman at 7 p.m. In the evening Miss Cushman will give a public address. Let each auxiliary send a delegate. All who intend to be present should send names at once to Mrs. M. A. T. Hobbs, Hampton, N. H.

NEW ENGLAND CONFERENCE MISSIONARY SOCIETY.—The managers are notified that the regular quarterly meeting of the Board will be held at 7 p.m., Monday, June 27, at Room 31, No. 36 Bromfield Street, Boston. It is hoped that all will take pains to be present and give their advice in the planning of the work for the present Conference year.

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DOVER DISTRICT. The year opens well at Salem Center. Congregations are large and steadily increasing. Social meetings are well

(Continued on Page 8.)

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The Family.

Speaking to the Heart.

[EDITORIAL.]

To be ever "increasing in the knowledge of God," is a Christian duty. But that knowledge must come from close study of the character and words of Christ, which contain a transcript of the divine nature and are its highest manifestations. Hence to neglect such study is to be defective in knowledge of God, and, as Tholuck observes, "It may be guilt on a man's part when he is deficient in knowledge."

When the spiritually-minded Miss Newton was at the point of death, she whispered to her mother, "Dear mamma, here is my parting gift to you—'For one look to self, take ten of Jesus.' " Simple yet golden words were these, since to look unto Jesus is to draw life, peace, strength, hope and joy from Him as the branch draws fruitfulness from the vine to which it is united.

Religious habits—how soon they become fixed and settled, and if not right, how difficult to correct or change them! How many churches are weak and powerless on account of the habits of many of their members—Idlers, inconstant, unreliable, seldom at the post of duty. How such become a hindrance and a source of trouble to many a faithful pastor! Let all new church members receive special attention and be set right in their religious and church habits. Early instruction and training are all-important in this work. Great promptness is necessary.

The disenchantment which follows unrestrained indulgence in the delights of sin, is graphically expressed by Shelley when he says—

"The black despair,
The shadow of a starless night, was thrown
Over the world in which I moved."

This black despair is the gathered clouds evolved from recollections of a guilty past. A life spent in godless self-indulgence is followed by the "years" of which the offender is compelled to confess, in the words of Solomon, "I have no pleasure in them."

Is thy heart seething with angry emotions because thy neighbor hath done thee wrong? Art thou like Saul, breathing threatenings against him? If so, forbear, O man! Remember that—

"The best revenge is love; disarm
Anger with smiles; heal wounds with balm;
Give water to thy thirsty foe;
The sandal tree, as if to prove
How sweet to conquer hate by love,
Perfumes the axe that lays it low."

Preaching that addresses the intellect, the imagination, and the sensibilities, but does not quicken the conscience, is sure to be popular with men who cultivate only the esthetics of religion. Of such preaching, Professor Amiel pointedly says: "The Sybarites of to-day will tolerate a sermon which is delicate enough to flatter their literary sensuality; but it is their taste which is charmed, not their conscience which is awakened; their principle of conscience remains untouched." It may tickle the vanity of preachers to be praised by such literary Sybarites, but since the end of preaching is to transform Sybarites into saints, preachers of smooth things will learn that the praise of ungodly men is no compensation for that loss of the Master's approval which must result from their failure to press disagreeable truths on the consciences of easy-going sinners and religionists who are "at ease in Zion."

THE HEART OF THE YEAR.

White lay the world in her burial web;
Deep in December her life was at ebb;
Gray with great clouds, all the air-height was dim;
Frost-fingers, cruel and stealthy and slim,
Stiffened and sheathed every river and stem.
Breaths of slow death-wind detaining on them.

Heavy tree-branches swayed upward, and fell,
Moved like the swing of a funeral bell.
Where were the loss and the shimmer of June?
Glory of green that had vanished so soon?
Bird-song and bloom? I out-questioned with fear,
"Heart of the Winter, art Heart of the Year?"

Hush of the snow, and dull moan of the trees—
Durance of all—was there answer in these?
Durance! That said it. The things that endure—
Bear, and wait on—are the things that are sure!
Not in the shrond, or the pall, or the tear—
Deep in the life is the Heart of the Year!

Down where the pain and the shrinking can be
Bides the great Summer, for earth and for me.
Down at the quick it must gather awhile,
Grow to the fullness for blossom and smile;
Where the hope hides, under hindrance and loss,
Lies the heart-pledge, the sign of the cross!

Now it is June, and the secret is told:
Flashed from the butterfly's glory of gold;
Hummed in the humbler's gladness, and sung
New from each bough where a bird's nest is swung;
Breathed from the clover-beds where the winds pass;
Chirped in small psalms through the aisles of the grass.

Beauty of roses, the lavish sweet light,
Splendor of trees, bearing up the blue height,
Smell of the strawberry, balsam of pine,
Bliss of the brook, and this rapture of mine!
Tell they not all, now their heyday is here,
Heart of the Summer is Heart of the Year?

Billowing forest and balm-bearing breeze,
Outcome of life—lies the answer in these?
Waiting, fulfilling—holds the answer the whole;
Greater the gospel than joyance or dole;
Whether His snows or His roses befall,
Heart of the Summer is Heart of the Year!

—From "Daffodils," by Mrs. WHITNEY.

Sometimes "the heaviest weight of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—W. M. Taylor.

FIELDS WHITE FOR THE HARVEST.

BY MRS. N. C. ALGER.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" If unknown danger threatens, we feel grateful for the certain voice which sounds the warning. If disease is fastening upon us, and we know it not, we bless the friend who points out the remedy before it is too late. If hostile forces have landed upon our shores, under cover of darkness, we could hardly express our gratitude to one who should sound the trumpet, loud and loud, that the people might be aroused and the enemies routed, ere they chose for themselves strongholds, and gained such advantage as might make it almost impossible to overcome them. So, when dangers threaten our national prosperity, we should listen to the note of warning, and hasten to remove the causes of evil.

Among the many who are calling attention to the plague-spots in this "land of the free and home of the brave," Mrs. Helen Campbell is not among the least; and the editor of the *New York Tribune* is nobly sustaining her in this most necessary labor. Her articles on "Prisoners of Poverty," in that paper, have been attracting considerable notice throughout the country. She has been criticised, scolded and blamed by those who are not willing to believe the startling truths about which she writes; but she has pursued the even tenor of her way, apparently undisturbed, knowing that she stands upon a solid foundation of facts. Every heart-rendering picture of sorrow, want and ruin which she draws with skillful pen, and over which we cry out, with tears, "How long, O Lord! how long?" has behind it real flesh and blood, with names, dates and places. Is it, can it be true that, "Not Africa, in its most pestilential and savage form, holds sorer disease, or more determined barbarians, than nest together under many a roof within hearing of the rush and roar of the busy streets where men come and go, eager for no knowledge or wisdom under the sun save the knowledge that will make them better bargainers?"

When we read that in one ward of New York city there are 224,000 persons to the square mile, and that the city has 10,000 rum-shops, we can better realize that this assertion might be true. The most advanced optimist cannot suppose such crowded quarters conducive to morality. Can it be that while we weep over the widows in India, the bound feet in China, the woes of the barbarians who occupy the islands of the seas, and while we even search for new territories to which we may send the Gospel, there is, in our own loved land, something akin to the horrors of heathenism, because in close, sharp contrast to Christian civilization, within touch of wealth, culture and refinement, and existing in the very shadows of church spires? When one is suffering from cancer, the brightness of the eye, the roundness of the cheek, and other indications of health, are little noted. The main question is, "What can I do to remove this terrible cancer, which will soon eat my life away?" We hear much of the wonderful civilization of this century, but there are deadly cancers which are dangerous to national prosperity, if not to national existence.

Here are some of the facts brought before us as a result of careful investigation in New York city. Women are found who are working sixteen hours and receiving less than fifty cents a day. Some are in rooms where no ray of sunlight or breath of pure air ever penetrates. The sanitary, or unsanitary, arrangements are such that the visitor can hardly take one breath of the polluted air before rushing to the door to keep from fainting. The very walls and ceilings are reeking with foulness in consequence of imperfect plumbing, and, in some cases, in spite of all efforts at cleanliness. Children, swarming in dark halls, are growing old in vice, while their mothers are wearing their lives away running sewing-machines, that the rent may be paid and the wolf kept from the door.

In one dark, pestilential room seven women were working upon cloaks lined with a quilted silk, or satin, trimmed with fur, which would bring from \$30 to \$75 each. Two women, by constant labor, could make only one in a day, for which they received fifty cents each. These women are not all foreigners. There are Americans who have been better days, whose husbands have died, or are sick, or drunkards—women who take pride in paying all bills, and being upright and honorable, even when it seems as though a life of sin is the only life of ease. They have no time to plan for improving their condition, for, in many cases, taking time to think means starvation. Even their scanty meals of baker's white bread and a cup of strong tea are often taken at their machines to save time.

Women are not the only sufferers. Nine thousand children under twelve years of age are helping to increase the earnings of families who take work in their tenement homes. Children as young as four, five, and six years, are sewing on buttons, picking out bastings, or stripping tobacco leaves. In the tenement cigar factories children are poisoned from their very birth by the strong odor of tobacco. In one house nearly thirty children lived in the midst of it by night and day; and thirteen, under ten years of age, did their day's work of ten hours or more. A lady physician, whose work has been among the poor, gives the following items:—

"During the eighteen months prior to Feb. 1, 1886, she found among the people with whom she came in contact, 535 children under twelve years old, most of them between ten and twelve, who either worked in shops or stores, or helped their mothers in some kind of work at home. Of these 535 children,

but 60 were healthy. In one family, a child, at three years old, had infantile paralysis, easily curable. The mother had no time to attend to it. At five years old the child was taught to sew buttons on trousers. She is now, at thirteen, a hopeless cripple, but she finishes a dozen pairs of trousers a day, and her family is thus twenty cents the richer. In another family she found twin girls, four and a half years old, sewing on buttons from six in the morning till ten at night."

Does not the question arise in every mind, "What kind of men and women will these tenement-house children make?" Will they be our soldiers and sailors, if we have need of the bravest of the brave to fight our battles? Will they be our honorable voters, standing firm for the right, our teachers, our housekeepers and home-makers? Does childhood which is steeped in vice and misery make noble manhood and womanhood? In most cases there is only one answer to this question. We do not wonder that some of the "Prisoners of Poverty" cry out: "God help us, if there is a God; but I've no doubts. Why don't He help us, if there is one?"

The heathen might well say to us: "If Christianity is such a wonderful, uplifting power, and free to all, why are there thousands in America who have no Gospel preached to them? Why your New Yorks, with miles of inquiry? Why your Chicagos, with 18,000 young people in one district without Sunday-school accommodations? Why your employers, who bind upon men and women grievous burdens which they will not touch with one of their fingers?" The Lord would His ancient people that He would take away their reproach among the heathen. Shall we not be obliged to ask the same blessing for ourselves?

We welcome foreigners to our glorious country (excepting the Chinese), but do we accept their coming as God intends it? Surely, when thousands of brave men and women leave not only home and friends, but country, to carry the light to various foreign fields—and we ought to send more—we should not allow the millions coming from those very lands, to remain here without the Gospel. Dr. Pentecost says: "A dozen American, German-speaking preachers in New York city would reach more souls in a year than any fifty missionaries abroad will do; and it is the same of other nationalities."

There are foreign quarters in New York which policemen fear to enter—where girls are sold for \$5 each; and there are foreigners all over the country who are as ignorant of the truth as it is in Jesus, as they were before they came here. In some cases, light, air, and food must precede the Gospel. When a woman has run a machine ninety or one hundred hours a week, with little food and no pure air, she is hardly in a condition to profit by the offer of salvation. Better homes, better pay, and fewer hours of work are imperative.

Christian women must do much in the work of evangelization. It is a woman who stands on Bedloe's Island with a Bible in one hand and a torch in the other. In various places, at home and abroad, women are fighting single-handed with the hosts of ignorance, superstition, or heathenism; standing alone between darkness and light; alone, with consecrated voice calling upon those in darkness to turn to the Light. They have proved that small numbers and slender hands can push the battle into the strongholds of the enemy, while faith clings to the Arm that moves the world.

We have often thought, in regard to the Woman's Home Missionary Society, "Who knoweth whether thou art come to the kingdom for such a time as this?" We hope that the hour of midnight was tolled for this nation long ago; that, many years since, the morning dawned for America. The life-giving rays of the Sun of Righteousness have imparted such health and strength that we have reason to say: "He hath not dealt so with any nation." But vast multitudes of foreigners, with their Catholicism, Buddhism, Mormonism, Socialism, and infidelity, are swarming over the land. It is estimated that, in 1900, our foreign population will number 43,000,000. Standing on some lofty Mount Pisgah, we view the land. North, South, East and West we find, though education and refinement are seeking to lift the people on higher planes, the great moving force is, as it always has been and always will be, the love of God in the human heart. The evil spirit cannot be educated or refined out of people. Wonderful advancement has been made on many lines. We have been asking for the fulfillment of the promise made to our Saviour: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," following up our prayers with money and labor. We have prayed that the oppressed might go free; and slavery, as an American institution, is no more a curse to our land. Millions of dollars accompany the prayer, "Thy kingdom come." But the heathen have become, in a measure, our inheritance, and more money, more faith, and more effort are needed than ever before. Each day God is calling woman to put forth greater efforts for the salvation of souls. Christian teachers are needed, and every one who loves God should rejoice that we have an organization which aims to elevate the homes and provide for the Christian and industrial training of the poor of our land.

This Society also inspires us to do more for those nearest us; and what a field of labor lies before those who live in large cities! Tennyson says:—
"Is it well, that while we range with Science, glorifying the time,
City children seek and blacken soul and sense in city slime?
There, among the glooming alleys, Progress halts on palisad feet,
Crime and hunger cast our maidens by the thousand on the sea;

There the master scripps his haggard seamstress of her daily bread,
There a single sordid attic holds the living and the dead."

No man, as minister or missionary, can do for women and children who are destitute of physical and spiritual comfort, what a consecrated woman can accomplish. The reports which come from the students in the Chicago Training School, as they visit the poor, show how much such work is needed. Shall we not have such a Training School in Boston? The fields are white to the harvest. With Mrs. Sangster,—

"I plead with those whose lives are bright,
For those who dwell in gloom,
On whom there breaks no starry rift of hope
Beyond the tomb;
I plead with those whose homes are fair,
For those whose homes are dim;
Oh! guide them in the way of Christ, that
they may learn of Him."

DESOLATE.

BY D. J. F.

"Jerusalem, thou city fair,
How oft would I have gathered thee
As ben doth gather frightened brood,
But ye would not; not scornest me;
Behold your house is desolate."
Thus Jesus spake while weeping o'er
That city God had raised above
All other cities of the earth;
But she had slighted His great love.
Behold, her house is desolate!

Left desolate! Our hearts stand still
When death takes one we love so well;
Joy of our life, light of our home—
Such loss no human tongue can tell;
Surely our house is desolate.

Left desolate! What must it be
When by neglect and dreadful sin
We shut our hearts and homes against
Our Lord? He may not enter in.
Then are our hearts most desolate.

Left desolate! And we live on
Without the Father's special care,
Without the Spirit's kind reproof,
Without Christ's interceding prayer.
O desolate! most desolate!

Lord, from such desolation, save!
Help us to open wide to Thee
The inner chambers of our hearts;
Thou evermore our Guest shalt be,
And never leave us desolate!

MICHIGAN AND MASSACHUSETTS.

BY MRS. ORED NICKERSON.

"Grievous, burning wrongs I have
Within my heart's hot cells shut up.
Not personal wrongs, but 'I should
blush and hang my head' to call myself
a woman if I did not sympathize
with the wrongs of my suffering sisters
and their hapless offspring all over this
broad land, so fair and glorious but for
the trail of the serpent. Mrs. Lathrop
truly says, 'A government is either
weak or rotten that does not protect
its women and children.'"

Look at Michigan. What does it
mean that cold-blooded murderers, with
their political allies and those who fol-
low in their wake, may vociferate
loudly, and use all manner of foul
means to carry measures which would
enable them to still go on with their
nefarious work, while women, the
greatest sufferers from their death-
dealing business, must sit dumb, and
be allowed no determining voice on a
question of more life or death to
them and theirs? What injustice! But
injustice and wrong took on myriads of
forms in that campaign.

It is no wonder that Miss Willard
felt, in the midst of this dreadful
slaughter of the foes of the amendment,
"Oh, that my head were water, and
mine eyes a fountain of tears, that I
might weep for the hurt of the daugh-
ter of my people!" Or that she could
say amidst her own labors and those of
other tried workers, "I did not know
my own capacity for righteous indigna-
tion until the Michigan campaign."
Still she could pray for those who so
infamously betrayed the cause, "Fa-
ther, forgive them, they know not what
they do."

Look, too, at Massachusetts. All
honor to her Representatives, who so
nobly acquitted themselves in favor of
woman's voice at the polls on the
license question! But what shall we say
of her Senators? Sad, indeed, is the
record of their prostitution of power.
Forcibly comes to mind the dark proph-
esy of Catoine which he hurled so fear-
lessly at the Roman Senate,—

"Look to your hearths, my Lords,
For there henceforth shall sit for household
gods
Shapes hot from Tartarus—all shames and
crimes,
Suspicion poisoning his brother's cup,
Vile treachery with his thirsty dagger
drawn,
Naked rebellion with the torch and axe
Making his wild sport with your blazing
throne,
Till anarchy comes down on you like night,
And massacre seals Rome's eternal grave."

But not alone for Senators do these
words of warning come from out the
past, but to all who would lend them-
selves to the diabolical work of helping
perpetuate this curse of curses, the li-
quor traffic.

O brother-man, by all that is manly
and just, and O woman, by all that is
womanly and true, step to the side of
the suffering and tempted, cease affilia-
tion with this direct foe of the affilia-
tion of the flag of freedom and right, that
the breezes may waft it upward for the
kiss of heaven! God save this land
from the apathy or opposition of pre-
tended friends, more to be feared and
more disastrous and ruinous than the
severest attacks of the open, defiant
enemy!

I pray you by the love of home, by
the dangers which menace this Repub-
lic, that you put forth every energy for
the extirpation of this foe. Let us not
fear to use any measure that looks to
this result, whether it be woman's bal-
lot, or any other such just, right and
hopeful means. Victory will surely
come; but by supineness, discursive
action, or half-way measures, we may
postpone the day, and thus accumulate

suffering, woe and crime. God help
each one—man, woman and child—to
be willing to be at the front in this
great battle for right!

Our Girls.

BEN'S ROOM.

"What a hideous green you are put-
ting in that tidy!" said Belle to her
"very best friend," as they sat talking
over their fancy work.
"I know it," said Kate, good-humoredly.
"You see I bought it one night,
and began to work on it by lamplight,
and thought it looked pretty well. But
some colors are so changeable; it looks
frightful by daylight. I only give it
one thing I can do with it—I'll give it
to Ben."

"Why—will he like it?"
"Oh, I don't know! I guess so. It'll
help make him out for Christmas, and
do well enough for his room. We stuff
everything there." And Kate gave a
little short laugh, then flushed sudden-
ly, as she saw Belle's blue eyes bent
wonderingly upon her.

"Oh, well, boys are different," stam-
pered Kate in confusion.
And Belle, feeling that she was tread-
ing on forbidden ground, adroitly
turned the conversation. Yes, she
knew that Ben was different from her
brother, and oh, how thankful she felt
for that difference—thankful that
Frank was strong and manly, kept
above temptation—sorry for the great
contrast and in love with him.

"You must all do something to try
to keep Ben at home these evenings,"
said his father one day. "I don't like
the way he is spending his time."

And Kate, as she heard the words,
wondered what she could do.
That afternoon there was a great
overhauling of furniture up-stairs, and
by super time quite a transformation
had taken place in Ben's room. There
were pretty, bright chromos and one
or two choice engravings on the wall,
hitherto bare; dainty white mats on
the bureau, fresh muslin curtains
draped back from the window, and
everything so inviting as thoughtful
hands could make it.

"Now," she said, "I wonder if he'll
notice it."

"Have you a headache, Ben?" she
asked, as she passed his door that even-
ing, and saw him sitting with his head
bowed upon his hands.

"Oh, no," he answered; "only
thinking of going down town, but it
looks so pleasant and homelike up here,
I guess I'll sit still."
And he did stay; it wasn't the last
time, either. By and by he began to
invite some of "the fellows" to come
and see him at the house, and with
great satisfaction would ask them to
"step up" to his room. Was it strange
that from these little gatherings more
than one went away feeling that it was
a grand good thing to have a home,
and be worthy of it?—Selected.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf-tips.

The girls that are wanted are home girls—
Girls that are mother's right hand,
The fathers and brothers can trust to,
And the little ones understand;

Girls that are fair on the hearthstone,
And pleasant when nobody sees,
And kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say,
That drive with a smile or a soft word,
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow in the path of duty,
And dare what is silly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives,
Wanted to cheer and to love and to please,
The strongest and truest of lives.

The clever, the witty, the brilliant girls,
They are very few, understand;
But 'oh for the wise, loving, home girls,
There's a constant and steady demand.

THE COMING PAGEANT AT THE QUEEN'S JUBILEE.

The state carriage will not be used
by the Queen in the jubilee procession,
telegraphs the *World* correspondent
from London. It was found that it
would be impossible for the public to
see the Queen, as the carriage is a
closed one. The Queen has therefore
ordered that one of the open carriages
should be decorated in chocolate and
gold, and emblazoned with the royal
arms and crown. In this conveyance
she will sit alone on the seat facing the
horses, dressed in black satin covered
with white lace, having worked upon it
the rose, the shamrock and the thistle.
Her train will be of black velvet edged
with ermine, and she will not assume
her robes of state until entering the
Abbey, as it would be impossible for
them to be contained in the carriage
owing to their volume. She will not
wear her imperial diadem, but a coronet
of diamonds of immense value and
a lace veil hanging from her widow's
cap, which she will wear instead of a
bonnet, as a kind of protection to her
head. This cap will be literally cov-
ered with diamonds. The front of her
dress will be almost hidden by the va-
rious orders, by her famous pearl neck-
lace, the Koh-i-noor, and other valuable
jewels. Opposite to Her Majesty will
sit the mistress of the robes in her
court costume, and possibly the Dow-
ager Marchioness of Ely, the queen's
old and valued friend.

The Queen has also ordered that as
many of the crowned heads and royal
princes from abroad as choose to do so
shall proceed to the Abbey on horse-
back and in full uniform. Those, how-
ever, who prefer riding will be pro-
vided with royal carriages, which are
painted crimson, with immense crimson
hammer-cloths. The royal carriage
will be drawn by the famous six cream-
colored horses, caparisoned with gold,
and having footmen in rich scarlet and
gold court liveries, with powdered hair,
running by their sides holding golden
cords and tassels attached to the ani-
mals' bridles. Fourteen other open
carriages like that of the Queen's will
convey the members of the English
royal family and of the household,
who, of course, will all be in full court
costume.

The dress of the Princess of Wales
will, according to present arrangements,

be of cloth of gold, embroidered with
roses, shamrocks and thistles in natural
colors. Her royal highness will wear
the jewels presented to her on the oc-
casion of her marriage by the city of Lon-
don. The other princesses will doubt-
less be arrayed in what they possess
that is finest in the matter of diamonds
and other jewels, so that with the mili-
tary display, the volunteers, the Indian
contingent (which will arrive in a few
days), the sailors and the boys of the
training ships, the civic authorities, the
government officers of state and the co-
lonial delegates, the pageant will be a
memorable one. Already seats are be-
ing erected in every direction, and the
prices asked for a single chair are fabu-
lous. A gentleman has taken the first
floor of Hatchett's Hotel and pays £300
for the privilege. Some enterprising
person has rented Waterloo House in
Cockspur Street for £600, and will prob-
ably make as many thousands by the
seats he will let in it.

The hotels are crowded, and it is a
problem what will be done with the
stagnant number of strangers who are
sure to arrive within the next few days.
It is calculated that there is only room
for about a million and a half of people
along the route, and since it is a gener-
al holiday, certainly considerably over
three millions will attempt to catch a
glimpse of their sovereign. This makes
it all the more regrettable that the origi-
nal proposal of having the service at
St. Paul's cathedral was not adhered to,
for then the route would have been
covered by several miles. But the Queen
asserted her authority; she was crowned
at Westminster Abbey, and at West-
minster she was determined her jubilee
thanksgiving should take place.—*Boston Advertiser.*

WHITE CLOVER.

BY CATHERINE S. HOLMES.

In the lot on the corner the bar-
dock leaves spread,
But the clover has buried there its
tiny white head;

And the shining sweet blossoms draw
thither to-day
Little Jane from the tenement
over the way.

Now the June roses redden, the
lilacs are green,
In the country she dreams of, but
never has seen;

And into the heart of the wan
city child
From the clover's pure petals glad
summer has smiled.

Not the uproot nor smoke of the
city can
The joy of the season from little
Jane's heart.

For the eye of her father from
heaven looks down,
And the white clover blooms in the
heart of the town.

The Little Folks.

BY A. M. TURNER.

Nobody living pretends to have seen
a dragon, and any boy or girl would
probably be frightened almost to death
if such a monster should appear. Sci-
entific men say there never were any
dragons at all, but it is only a few hun-
dred years since everybody believed in
them, and told some rather wonderful
stories about them. To know how a
dragon looked, you must imagine a
creature about ten or twelve times as
long as a horse, with the neck and tail
of a serpent, the claws of a lion, spread-
ing wings, and flames and streams of
poison starting from its mouth and
nostrils. A bite from a dragon was
sure death, and even its breath was so
poisonous as to kill many people. Drag-
ons seem to have been very common in
old times, and they did a great deal
of mischief, devouring cattle and sheep,
little children, and even grown men
and women; so it is no wonder that it
was the ambition of each gallant youth
to help others and make himself glo-
rious by killing one of these horrible
monsters.

Now this was not so easy a matter
as you might imagine, for a dragon
was as strong as it was large; and, be-
sides, if its claws, huge teeth, and pow-
erful tail did not put an end to the en-
emy, it had only to open its great fire-
breath-door of a mouth to see him shrivel
up like a bit of paper held in the flame
of a candle. But the worst thing about
a dragon was that nobody ever had a
chance at it—for it never went to sleep.
Doubtless many brave knights died in
their battles with dragons, but the vic-
tors never again knew what it was to be
afraid, because they had faced the most
terrible creature in all the world, and
their names became so glorious that they
knew their stories now just as if they
had lived only yesterday. Besides, if
the victor bathed in the dragon's blood,
no weapon could wound him, and if he
ate its heart, he could understand all
that animals and birds say to each
other. A dragon-slayer had to be a
good man as well as a strong and brave
one, and among them all none was bet-
ter than St. George of England.

Many years ago, near the town of
Silene, in Syria, was a pond where a
dragon lived. If the dragon had been
contented to stay at home, all would
have gone well with Silene, and there
would be no story to tell. But being
an unusually hungry dragon, it kept
coming up to the city walls hoping for
something more to eat, and in the
meanwhile its venomous breath poi-
soned the air and many people died.
Of course this would never do; so, upon
consultation, the people agreed to send
two sheep each day to the dragon pond,
to pacify the appetite of the creature.
All went well for a time, but at last
the supply of sheep ran low, and the citi-
zens could think of nothing else to do
than to send one of their little children
instead. So each day some mother's
heart-bled for her child given up for
the general good until the lot fell upon
the king's own little daughter. The
frantic father offered everything he had
in exchange for his child, but the people
remembered the agreement, and
how each had suffered in his turn, and
all the mercy the king could obtain
was a delay of eight days, while the
dragon was waiting outside the walls,

and the people were dying on every
side. So the king told his little daugh-
ter good-by, and as she knelt at his
feet, asking for his last blessing, St.
George appeared. He offered to fight
the dragon, but the maiden begged him
to fly for his life. Just then the mon-
ster came in sight, hungry for its prey

